

Ceithearnach Ui Dhomhnaill
Ceithearnach Ui
Dhomhnaill

PB
1397
C45
1912



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Ceitearnach Uí Ógáinill

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do neiri oġġiex.

ENRÍ UA MUIRGEASA

DO ĦUJIP I N-EAġAġI

AP L-AJER-IBIEX OPISTAILLAIS.

“Duine beag fuapad fuuħan mē.”

L. 1.



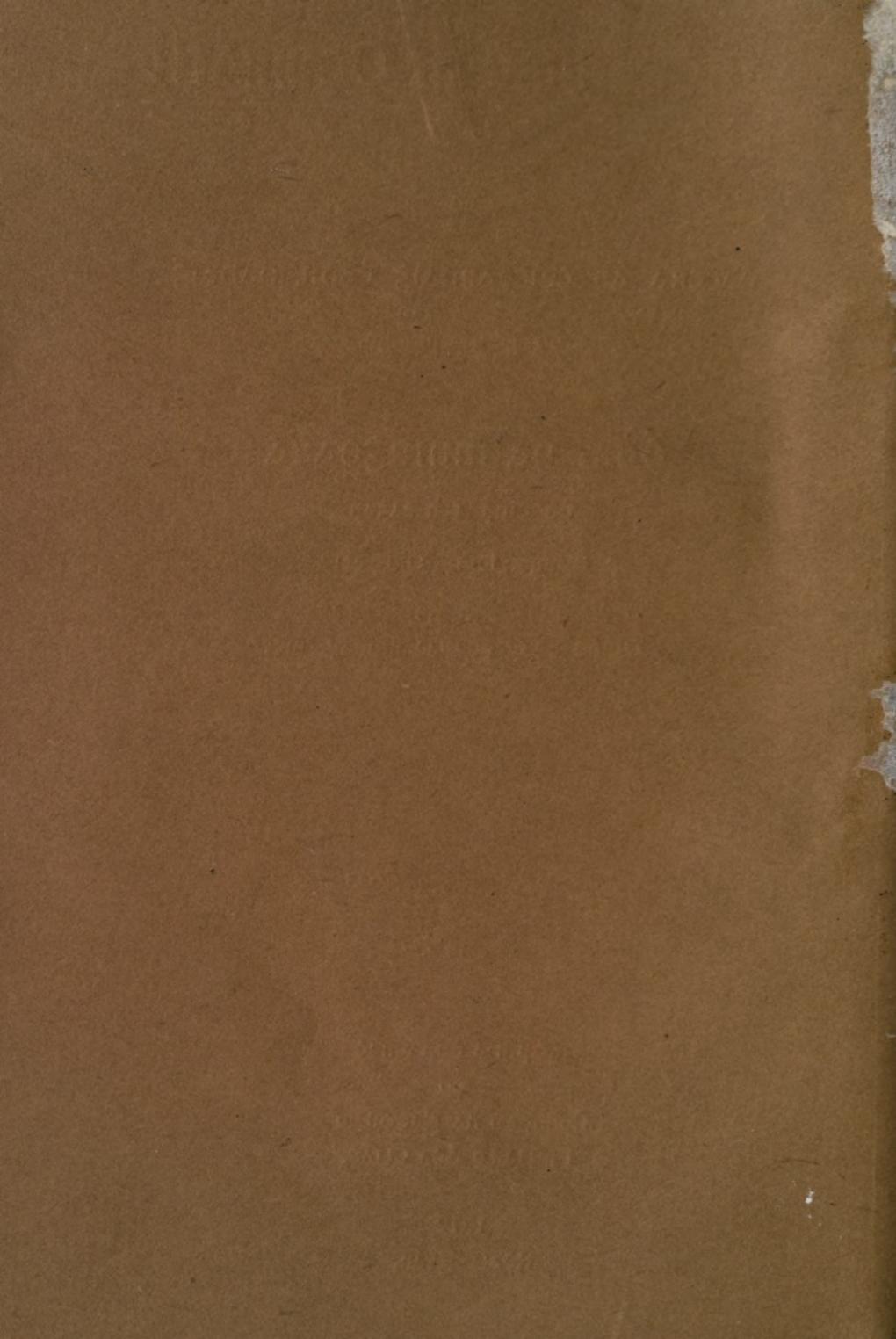
AP N-A ĦUJIP AMAS

DO

Conniex na Gaeðiex
I mħalliex ġidha Ciat.

1912

Réal, Sian.



Ceitearnach Uí Domhnaill

no

eactra an ceitearnais caoil-riabais
do neidh a linnse.

ENRI UA MUIRGEASA

DO ENRI I N-EAGAR

AR LAMHRIDIBHINN OIRSIALLAIS.

"Táim beas ghuairé ghuibh mé."

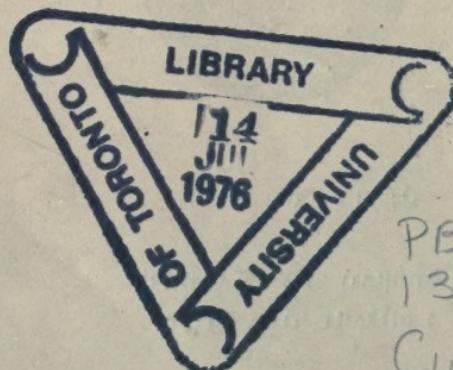
L. 1.



1912.

“Óa mbéinn-re ír Muircaidh Ó Úigíain,
Ag gaothair giall ’r ag téanamh creas,
’S ag tobacá cíora an domain mór,
Ní tiubháinn-re ód a áct a leat.”

1. 9.



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CLÁR MINNTE.

teachnac.

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“ Fír ḡonta agur mná le naoiúeanaid, agur laoič
aip n-a leatnáid, agur cuimhne aip n-a gcuimhneacháid,
aoir ḡonta agur ḡalair agur ḡéar-eaglainte an
domhain mór, do éontasaoir ne foighin an éoibl
fíreacáitais fir-bhinn do feinn an Ceithearnas an tan
rin.”

1. 3.

PREFACE.

The following tale is of Ulster origin. It is taken from a MS. in my possession, written in the year 1733 by ράορλας ὁ ριοννταῖς μίκ νειլ.* This ράορλας ὁ ριοννταῖς appears to have been a professional scribe. Many of his Irish MSS. are still in existence. One written thirty years later than mine—in 1763—is now in the possession of Dr. Hyde. In this MS. the scribe writes his name ράορλας ονα ριοννταῖς μίκ νειλ, μίκ Σέαται, &c. The following tale occurs in both these with very slight variations. Dr. Hyde very kindly allowed me to compare the version in his copy with that in mine, and any important variants have been noted.

Another version, differing widely in many respects from the two foregoing, will be found in “*Silva Gadelica*,” by Standish Hayes O’Grady (No. xviii). This, as Mr. O’Grady tells us, was printed from “a paper MS. (Additional, 18,747) in the British Museum, written in 1800, by Patrick Lynch for Samuel Coulter of Carnbeg, near Dundalk.” He further says :—

The tale does not occur on vellum. There are divers versions of it, and as good a one as has come in my way I have transcribed from a MS. written in the County Cavan in 1817 by Silvester McGibney, a country schoolmaster, and now owned in London by Norman Moore, M.D., who kindly placed it at my disposal. Not only is the recension a good one, but for its time the text is quite remarkably correct.

To deal first with the story itself : its plot is exceedingly simple. The “Kerne in the Narrow Stripes” is a conjurer or magician, and he visits a number of great houses in Ireland, and creates confusion and wonder by his magical performances, and then suddenly and mysteriously disappears, only to appear with equal suddenness at some other mansion.

* For description and contents of this MS. see *Gaelic Journal*, No. 175 (1905).

The houses he visits, and the order in which he visits them, are not the same in the Pronty MSS. and the MSS. quoted in "Silva Gadelica," as will be seen from the following table :—

HOUSES VISITED BY THE KERNE.

<i>The Pronty MSS.</i>	<i>The "Silva Gadelica" MSS.</i>
1. O'Donnell of Ballyshannon.	1. O'Donnell of Ballyshannon.
2. O'Connor, Sligo.	2. John, son of the Earl of Desmond.
3. John, son of the Earl of Desmond.	3. MacEochadha, an Ollamh of poetry.
4. MacEochadha, an Ollamh of poetry.	4. O'Connor, Sligo.
5. James Blake, a merchant.	5. Tadhg O Ceallaigh.
6. The King of Leinster.	6. The King of Leinster.
7. Tadhg O'Kelly.	7. Sean O'Donnellan of Cill Seire.
8. Seathan O Dartain.	

From this it will be seen that the narrative relating to "James Blake, merchant," does not occur in the "Silva Gadelica" version, and also that the houses where the Kerne is made to finish up his wanderings are different. Besides this there is a great deal of difference in detail between the Pronty version and the "Silva Gadelica" version. It is the Pronty version that is given in this book, but a few occasional passages that do not occur in Pronty's MSS. are inserted, enclosed in square brackets []. Where the same narrative occurs in both, but is differently treated in "Silva Gadelica," the latter's reading is given in notes at the end of the text. Most of these differences are interesting, and are well worth perusing by a careful student or reader.

This story belongs to what may be called the "light literature" of the Gael. Most of our Irish tales are

either tragic, heroic, or pathetic. This tale is a purely humorous one. But the humour is entirely different to that of Lever, Carleton, or any English humourist. One of the differences is that in the Irish tale the humour lies entirely in the incidents; the narrator's manner and style is serious, almost solemn. Of course the pictures he paints for us are quite exaggerated and often impossible, but he never tries to heighten the effect by gaudy word-painting or artistic tricks of any kind. This sobriety of language and quiet reserve of style has this advantage—that it induces us to concentrate our whole attention on the picture presented, while the linguistic medium through which, or by means of which, the picture is shown does not challenge our attention nor distract us at all. With most English humourists, on the other hand, if the subject is funny the language is funnier; we laugh as much at *words* as at *things*, and we can fancy the author chuckling to himself as he wrote, pleased with his own dexterity in word-painting, or in other words with his own skill in humorous writing. And not infrequently we meet with an English author trying to produce the appearance without the substance—trying to write funny without having anything funny to write about; in short, trying to manufacture humour almost entirely from *words*. This verbal humour was unknown in Irish literature, and is not yet understood nor appreciated by our Irish-speaking people. The puns and quips and literal crackers that bring down the house at a modern variety entertainment, or that fill the columns of so-called "wit and humour" in English newspapers, would not appeal to un-Anglicised Irishmen; they could see nothing in them to even smile at; while a droll situation described in the tersest and plainest language, that would put a whole "ceilidh-house" in roars of laughter, would probably only make an Englishman purse his brows and wonder where was the joke.

As the Irish sense of humour—like everything else appertaining to our Irish minds—has been largely destroyed by English influences, the publication of this story in popular form may be of use to the students and

readers of Irish, by giving them a specimen of genuine Irish humour, written before English influences in language had begun to be felt, much less to prevail.

Standish O'Grady concludes from various data that this story was written before or about the middle of the sixteenth century. English literature at this time was a very modest affair. Shakespeare was not yet born; Spenser had not yet penned the "Faerie Queen"; and Thomas More was writing his "Utopia" in Latin, not having sufficient confidence in the literary capacity of his native tongue. In English literature these times seem very remote; not so in Irish literature. As we read this story we could almost imagine that it was written yesterday, except that not even Dr. Henebry could detect a trace of "Hellenism" in it.

This story is particularly remarkable for its "runs" or lengthy repetitions, in respect of which it is hardly outrivalled by any modern folk-tale. Indeed it would appear that it was a tale that first passed current orally, and was subsequently written down almost as it was told. This conclusion is suggested by the following:—

- (1) The simplicity of the tale.
- (2) The frequent and lengthy "runs."
- (3) The use of colloquial Ulsterisms such as *uirpo* for *oirpeao*, *meirpi* for *mipe*, *tors* for *tig* or *teac*, *aige* or *aig* for *ag*, *pab* for *pait*; the use of the datives *teabaro* and *námaro* for the nominatives *teaba* and *náma*, *facaaro* for *faca*, *deana* for *dean*, *gnoturige* for *gnó*.
- (4) The closing of the tale, which conforms to the conventional ending of the oral folk-tale.
- (5) The fact that the story is, or until recently was, orally told in the Highlands of Scotland. To quote a note of S. H. O'Grady's:—

Two very abraded versions of this tale survive orally in the Highlands, where it must at once have been carried by the Islesmen who in thousands took mercenary service with the great Irish chiefs during the sixteenth century—with O'Donnell and O'Neill especially. These curious waifs are printed by John F. Campbell in "Tales of the West Highlands," I., pp. 289-319.

* i.e., immediately after its composition.

Dr. Hyde also remarked that it is practically the same as Campbell's stories. In a catalogue of the pieces in his Pronty MS. he says :—

The Slender Gray Kerne is a very remarkable story, closely akin to one collected orally by Campbell in his "Tales of the Western Highlands." I have never seen it or heard of it. It may exist in some of the MSS. in the Academy, but being a Northern story it is quite possible that it does not. To my mind this is the most remarkable thing in the book, for though the story may exist elsewhere, it is certainly rare, and not mentioned by O'Grady in his list of such stories in "Diarmuid and Grania," from which I'm sure it was unknown to him too.

This, of course, was written before the publication of "Silva Gadelica" (1892). The Kerne himself is a fictitious character, though in one MS. (Eg. 166) quoted by Mr. O'Grady it is explained that the Kerne was none other than Manannan Mac Lir :—

And so there you have the circuit of Manannan Mac Lir of the Tuatha de Danann, who was wont thus to ramble in the character of a prestidigitator or a professor in divers arts, of one that on all and sundry played off tricks of wizardry, until now at last he is vanished from among us without leaving us more than his bare report, even as all other magicians and artists that have ever been are vanished ; likewise the Fianna, and all classes of people that since that date have appeared, or for all time shall appear, and in the long run ourselves along with them.

But it is hardly likely that such an important fact should have been deliberately omitted from the other MSS.; and as it is found, as far as I'm aware, only in this one, it was probably inserted by this particular scribe in order to give a colouring of probability to an otherwise improbable tale.

However, if the Kerne is fictitious most of the characters introduced to us in the tale are, in all likelihood, genuine historical personages. Mr. O'Grady's identifications of these will be found in the notes. There is an apparent anachronism in making a King of Leinster contemporaneous with an Earl of Desmond. But Mr. O'Grady argues that such is not the case—that the MacMorrough-Kavanagh, as long as there was a recognised chief of that name, was always styled King of

Leinster in virtue of his descent from "Diarmuid na nGall." This may be so, but there is a somewhat similar anachronism in *Boðað an Cóta lacted*, and in general it may be said that taking liberties with chronology was not regarded as a serious literary offence by an Irish story-teller.

As to the title of the tale Mr. O'Grady says it refers to the Kerne's garb, and means "The Narrow-striped Kerne." He says:—

The conventional "slender, swarthy Kerne" is wrong. We do not learn that he was either one or the other, whereas the new shirt offered him to replace (and presumably to match) his own was striped. To this add that the correct reading is *cáoltiabhað* (two adjj. cpd.), and not *cáol tiabhað* (two independent adjj.,) and the matter is beyond a doubt. The meaning of *tiabhað* is "a stripe"; *tiabhað* is "striped"; applied to man or horse it means "grizzled," "iron-grey"; to a cow, "brindled." In both the Highlands and Ireland the pronunciation is *riach*. In the latter it is commonly introduced into English. Everyone knows what "a *riach* heifer" is; also "a *riach* fog" (*ceo tiabhað*).

However, in the Pronty MSS. the title is given as *An Ceitearnac Cáol Riabhað*, and there is no mention of the *téime* *tiabhað* or "striped shirt" said to have been given him by O'Donnell.

Lastly, I have a word to say about the MSS. Though the tale would appear to have originated in West Ulster, judging by the familiarity with western places displayed throughout, and the absence of East Ulster place-names (with the exception of the historic Fionncharr on Slieve Fuaid), yet it is remarkable that most of the MSS. in which the story is found were written in South-east Ulster. The two MSS. quoted by Mr. O'Grady were written one near Dundalk, the other in Co. Cavan. The Egerton MS. also quoted by Mr. O'Grady was written in 1740 by Francis O'Mullen of Bridge Street. This scribe, in all probability, belonged either to Dundalk or Drogheda.

Most of Pronty's MSS. are found about Co. Louth or in company with Louth MSS., and there are Prontys still found in Dundalk, from which I conjecture that Pronty lived somewhere about Dundalk or Newry.

Pronty was a splendid scribe. The writing in my MS. (date 1733) is bold, open, devoid of flourishes, and perfect and uniform almost as print. In Dr. Hyde's (date 1763) the writing, though legible and well-formed, is less artistic, smaller, weaker and less uniform, from which we may infer that in 1763 Pronty was advanced in years and that both eye and hand had begun to fail. Dr. Hyde says of his MS. :—

This MS., which is written by a good expert and apparently fairly learned scribe, is to me remarkable for its employment of the letter *h* instead of the dot (·) which with ninety-nine scribes out of a hundred represents that letter. The contents are varied and interesting, and the grammar and orthography above the average, but as usual there is much arbitrariness in the writing the inflexions of verbs and nouns.

In my MS. the dot is occasionally used, but not near as often as the *h*. It appears that Pronty preferred the *h* to the dot because it looked better, and he aimed at and attained great perfection in his calligraphy. In my MS. the story is written almost free from contractions, and the only changes made in the spelling are the following: writing *as* for *aſ* and *aſe*, and *ap* for *aſp* (*as* and *ap* are hardly ever used by the scribe); writing *o'eiſis* for *oo eiſis*, *o'fiarrhaſ* for *oo fiarrhaſ*, etc.; writing *ea* for *eu*, and *ao*, *aró*, etc., for *uó*, *uró*, etc., in conformity with modern practice; *om* for *oram*, *mar* for *muri*, *ceann* (in dative) for *cionn*, *béro* for *biaró*, *i* for *a (=m)*, *ir* for *ar* (assertive verb), *raib* for *raib* or *raib*, *agat* for *agao*, *romat* for *romao*, *rann* for *ranto*, *ceann* for *ceano*, *ap bit* for *ap biot*, etc.

I have to thank Mr. J. C. Ward, Killybegs, for the use of his copy of "Silva Gadelica." While handicapped by being cut off from all opportunity of visiting the R.I.A. library, or any of the other big libraries in Dublin, I have taken every possible pains to have the editing as perfect as I could make it, and while I have no doubt that faults will be found with the editing, of one thing I am confident in issuing this book that no one can point to it as "Revival Irish," or say that its publication is an evil or a danger to modern Irish literature.

ENRI ua MUIRGEASA.

An Spáit Óðan, 1909.

“ *Liaig Ultach, ionadh uin Liaig,
Mar iñ ionadh uin Ultach fém,
Mac an atári ó Áiríteach
Ní maithis fhuair Catach Ó Céin.* ”

1. 13.

Ceitcearnac ui Dóimhnaill.¹

Lá n-aon dá riabh Ó Dóimhnaill .i. Aodh Ruadh Mac Néill Shairbhl Ímic Tóirdealaibh an fhionn² go maitíb a muintir, a tíre, agus a talamh meap aon fíor³ ag caiteamh pleidé i feartha i mbéal Átha Seanaig, [do] fritheálaod agus do fneastalaod iarr le nua gáca bíd, agus le fean gáca thíse ari ceana⁴], agus an tan ba haoibhinn dóibh ag an ól do jo labhair aon díoba do ghnáth móri follur-glan, agus iñ ead agusáirt:

“An bhrui thír agus ríde ó ro go Móir-Shléis iñ binné má an thír agus ríde atá ne ceol agus ne n-oibrídeadh an toise-re anocht,”⁵ ari ré, “.i. An Conán Maol, Ruadh Ó Raibhartais, Diarmuid Ó Siollagáin, agus Cormac Ó Craorðeagáin,⁶ Taobh Ó Cómáin,⁸ agus uimír eile ná n-áirimním pór?”

“Ní faoilminne go bhrui,” ari cás go cóncheitceann.⁹

2. Aict ari mbeirt dóibh ari an gcomhrád róm do connachadar óglac caol-piabac írteac éuca gáca n-díreac gán fúirseac, agus leat a clárdomh noctuigte taoibh tíar de.¹⁰ Agus fean-bhrúga lán d'uirge ag feadalaig uime¹¹, agus bárr a [bá] cluair amach tré n-a fean-truanair,¹² agus bunnraca bonn-loigríte coill i n-a leat-láim.¹³

“So mbeannuighe Dia Óaoibh,”¹⁴ ari an ceitcearnac.

“So mbeannuighe Dia tuit-re,”¹⁵ ari Ó Dóimhnaill.

“Cá taoibh ari a dtángair, a óglaoic anaithniú?” ari Ó Dóimhnaill.¹⁶

“I nDán Monaró i mbairle piog Albán do ceadar ariéiri,” ari ré: “bím lá i níle, agus lá i gCinntrípe, lá i Manann, agus lá i Raclaimn, agus lá eile ari fionncharn na hFhorairé ari Siabhrua. Duine beag ruairac riubair mé,¹⁷ agus i n-Oileac na Rioch rugadh mé [agus agat-ra atáim anoir],” ari ré, “agus ag rm mo rseala féin tuit, a Ui Dóimhnaill,” ari an Ceitcearnac.

3. “Goiptó an tsoírfheoiri do latair éuagainn,” ari Ó Dóimhnaill.

Do goirleadó an doirfeadóir do láthair Uí Ógáin, agur
o'fiafhruiç Ó Ógáin "An turá do leig an fear
ró irtéac?" ari ré.

"Dap Ri pláine Dé," ari an doirfeadóir, "ní facar
dom' fúilib ariam é go roicé ainoir."

"Leig táit é, a Uí Ógáin,"¹⁸ ari an Ceiteapnaç,
"oír ní pura liom-rá¹⁹ a teast irtéac má a dul amach
aipir [an tan iñ áil liom¹⁹ fém]."

[“Surd riòr,” ari Ó Ógáin.

“Surfead ní ní surfead,” ari an Ceiteapnaç, “oír
ní déanaim níó ari bit act marí iñ áil liom fém.”

O'éift Ó Ógáin ríriù gan fheasra dó, oír b'iongnað
leir cá cineál duine bhad ann do tiocefað irtéac éigin
dún gan doirfeadoir ná neac eile dá faicim ag an dorpar,
no go dtarla i n-ápar Uí Ógáin, agur do biondar an
lucht ealaðan go ghearr-fúileac ag feacáam fáir.]

4. “Seinn iudh duinn, [a] Uí Rabartais,”²⁰ ari an
Ceiteapnaç. Do fíonn [Ua Rabartais] poist céibí ari
cómairle an Ceiteapnais.

“Seinn iudh duinn, a Óigímaro Uí Siollagáin,” ari ré.

Do fíonn [Óigímaro duan agur deig-ceol dó].

“Seinn iudh duinn, a Coimíac Uí Chraorðeagáin,”²¹ ari
an Ceiteapnaç.

Do fíonn Coimíac Ó Chraorðeagáin marí an gceádha.

[Act ceana, do fíonneadaí na raoite rím uile cuij
agur puipit, ruisceaca riublaca taigseanta taitneamhaca,
agur cuiptleanna ceoil-binne cnuite, go scuirspidír daomh
i n-a gcoindáil le huaim an céibí fír-binn síde do fíonn
riaoí.]

Do labhair an Ceiteapnaç iap rím, agur iñ ead atubhairt,
“Dap go deimin,” ari ré, “ó do éuala mé fém tuarafh-
bán Belreubub agur Sátan, agur Abíron, agur Iob, agur
Set, agur Óamhais, agur pphionnphairde puibhlóe duha
doirca duibhneallaca iocataip árho-fuaip ifrim²² ní éuala
ariam ceol buid meara má riob-re.”

5. “Seinn fém iudh, a Ceiteapnais,” ari Ó Ógáin.

“Do-géan ní ní déan,” ari an Ceiteapnaç, “oír ní déan
act marí iñ áil liom fém.”²³

Do ghlac an Ceiteapnaç an cláirfead ari theireadó laoi.
Ó do éuala fonn aitir na genocail, marí atá fóinsír fionn
Mac Seapard Ínn,²⁴ agur Seannac Ó Doipre,²⁵ agur

Suanas Mac Seanard, agus rísolóis Cille Cuilinn, agus bacaé Íinne Ógáin,²⁷ óir iŋ iad-řan do cùipeadó na cleara cónchoitdeanna le' scuireadór cás cum gola, agus aroile do cum gáiltóe, agus d'fhears eile do cum covalta, ní éuala ceol buidh feárr mā ceol an Ceiteapnaig; fír gonta agus mná le náorðeanaib, agus laoic ari n-a leataraó, agus cularó ari n-a gachéacátnugadó, doir gonta agus galarí agus ghearr-eaglainte an domam móir, do éodladaoir ne foigh an séoil rípeastaig fír-binn do feinn an Ceiteapnaig an tan rím.²⁸

6. “Ír duine binn tú, a Ceiteapnaig,” ari O Dóimhnaill.

“Bim lá binn agus lá rearb,” ari an Ceiteapnaig.

Do²⁹ cairteadair real rá n-aimhriŋ ne ceol agus ne n-aosúnear go dtamic am ruireárla éuca. Do cùipeadó iarpharó ari an Ceiteapnaig do cum ruireárla do théanam, agus tamic an feair fhiúteolma o'ionnruighe an Ceiteapnaig, agus aodúbairt leir,³⁰ “Eiris i gcumaró agus i gcuibhleann Uí Dóimhnaill,” ari an teacataipe.

“Ní rača,” ari an Ceiteapnaig, “óir iŋ mil i gcum crosaire ealaða mait ag duine ghláinna,³¹ agus ní rača mé tairiur ro ruar; leigead riad a mait anuas oípm [má'r mian leo].”

Do cùipeadó ionarí agus atán [agus léime riabhas] agus matal donn leir an bfeair fhiúteolma cum an Ceiteapnaig.

“Ais rím cularó agat,” ari an teacataipe, “do-bhéir O Dóimhnaill óuit.”

“Ní hál liom i,” ari an Ceiteapnaig, “óir ní béró aon mro ne n-a maorðeam ag an duine mait oípm go bprát.”

7. Do cùipeadó fiče marcas ari n-a gceangal i n-apim agus i n-éireadó agus ór cionn fičeado gallóglach do gac taoibh thé amuis agus ixtis um ӯoiríb an dún, óir d'aistníseadair nári ӯine raogalta ari éor 'ra' bit é.

“Chéadó do b'áil lib pír fáid?” ari an Ceiteapnaig.

“Do b'áil linn éupa do comhéad,” ari O Dóimhnaill.

“Dap Rí pláime Dé,” ari an Ceiteapnaig, “cé mait rib-re iŋ bup gcomhéad ní hagair caithead mo pproinn amáras.”

“A Doin Míc Dé! cia heile?” ari O Dóimhnaill.

“I gCnoc Áme,” ari an Ceiteapnaig, “ré mile amas ó Luimneac,³² áit a bpuil Seantan Mac an lapla Dearmumhan.”

"Dáir iámh Uí Ómáin,"³² ar gallóglac thíos ag labairt, "dá bphágann fém tú ag curi aon éuir thíos go marom do-géanainn meall coméilimh thíos ar lári ne cùl na tuaise-re."

[Ir aonairn túis an Ceiteapnaic iámh fá'n scláipris], agur do feinn cuij, agur puirt, agur curfleanna céoil: pipi sónra, agur mná ne naorðeanait, agur laoic ar n-a leatfaradh, agur cuparó ar n-a scréacstnusgád, aoir oíráip³³ agur scálaip agur géar-easrláinte an domáin móirí do éovaladaoir ne foíar an céoil rípeactais fír-binn³⁴ do feinn an Ceiteapnaic an tan rim.

8. "Cá bhfuilte, a luéit an bhadair móir?" ar an Ceiteapnaic, "atáim-re ag dul amach éigseáib."³⁵

Máir do évala an gallóglac céadna, do labhair ó tús, na bpráctha róm an Ceiteapnaic, [Is éi píos i n-a feasaam] agur do tóis a tuas agur do buail an feair fá neára ó do 1 scerut an Ceiteapnaic, [Isup tpearsaip go lári é].

Do júnne an dala feair ne n-a comhgoirfe fém mar an gceadna. Acht atá ní ceana, do cuiteadair uile do cùl na tuaise fíria a céile.³⁶

Do léig an Ceiteapnaic do éum an doirmír é, agur aonúbairt, "Do éuirpear curio do muimintíp Uí Ómáin do éum báir, agur do b'ail liom a n-airtheoighd ódó ariú."

"Do bád maitim le théanamh, dá nreantá-ra é," ar ó Ómáin.

"Do-géanair gian contabairt," ar an Ceiteapnaic, "agur ag ro luit b'uit-re, agur cuimil do éarbad uacárasc gac pip aca i, agur éireodcaidh riadu plán ariú."

9. Do léig an Ceiteapnaic éum riubail é, agur ní théarnna rísup no comhurde go páib i mbaire Seacain Mic an Iapla.

[Capla Seatan Mac an Iapla, i. Iapla Dearmúiman, an tráth rim i n-aonac agur i n-áirfeoileactar ar fairsce a dhún agur a théag-baile fém.]

An tan do b'airne do Seacain ar fairsce a dhún go bphacair an Ceiteapnaic caol-mhádach dá fóimh gac ndíreac, agur leat a clárdim noctuigte do'n taoibh tiar de, agur rean-bhroga lán d'uirlse ag feadalaig uime, agur bárrí a [bá] ciuaír amach tipe n-a fean-truanairg, agur bunnpac bog binn-loigrige ciulmn i n-a leat-láim [aige].

10. "Go mbeannuighe Dia b'uit, a Seacain Mic an Iapla," ar an Ceiteapnaic.

"Go mbeannuigé Dia Óuit-re," ari Seatan. "Cá náit a mbair anoir, a Ceiteapnais," ari Seatan.³⁷

"I mbaile Uí Óinnail do codlár ariéir," ari ré, "agus i nDún Monaró, i mbaile Rioch Alban, an oróe pionne rím. Bim lá i n-Íle agus lá i gCinntíre, lá i Manainn, agus lá i Raclann, lá ari fionncheapn na Fóraire ari Slabha: duine beag ruairc riubair mé agus i n-Oileac na Rioch a rugadh mé, [agus annro agat anoir atáim, a mic an lapla]," ari ré].

"Cáir ghabair cugainn annro?" ari Seatan Mac an lapla.

"Ó Eas Ruaró mic Móirne Moill frír a párosteapí Déal Áta Seanais, go Drobair, go Dub, go Sput an Tobair Siil frír a párosteap Sligeac, agus go Caomáluinn an Chorainn, agus go Cnuacán Mairge náoi, agus go Maigh Mucfáinna, agus atáim annro anoir, a Seatan mic an lapla," ari ré.³⁸

"Créad ír ainnm Óuit-re?" ari Seatan.

"Dubartán ó Dubartán m'ainm-re agus mo fionn-eadó," ari an Ceiteapnac.

"Créad ír ealaða Óuit, a Ceiteapnais?" ari Seatan.

"Seinnim níod agus léigim níod éigin."³⁹

11. Do éuaird an Ceiteapnac irtreas [agus do niamh-glan a éora] agus d'ól deoc, agus do codair, agus do b'ran codlað rím go dtáinic an trád céadna ari n-a máras.⁴⁰ Táinic Seatan rá ionnráisge, [agus do labhair ré leir go min muinnteartha] agus ír eadó aoubairt:

"Ír fada do codlað, a Dubartán," ari ré, "agus ní rá éur i n-iongnas oírt atáim-re, óiri do b'fada do riubair moé. [Aict duibhrai⁴² go mbair tréigtheas ari leabhráib agus ari cláiríríg, agus baod mait liom do cloírtin]," ari Seatan.

"Atáim-re riú-tréigtheas ír na healaethaib rím go deimhn," ari an Ceiteapnac.]

Tugad cláiríreas rá ionnráisge agus níor feinn aon poirt uifítí.

Tugad leabhair rá ionnráisge agus níor léig aon focal ann.

"Náic móri an náipe Óuit bhéas do déanam," ari Seatan.⁴³

"Do funne mé an uifito do bhléig," ari an Ceiteapnac.

“Do júnne mē pém jann duit,” ari Seatan.
“Abair do jann,” ari Dubartán.

“Nac mór an cluicé ó
Nac feinneann ’r nac leigseann leabhar,⁴⁴
Dubartán ó Dubartáin
’S gáin aon focal dá meabhair.”

12. Mar do chuala Dubartán é pém dá aitíriúisgád
agusur dá imdearlgas do glac an cláirpreas⁴⁵ édoim-téadach
agusur do feinn cuij agusur puigte agusur ruisgeacha reanma,
agusur aothainn cuij, agusur cuirpleanna binnne tarbhúire:
fír ghonta agusur mná pe naorðeanaib, laoic ari n-a leabharach
agusur cuijair ari n-a gceáctnugád, aoir ghonta agusur
géar-eapláinte an domain do ceadadhaoir pe rosgair an
chéol fíreacáis fir-binn do feinn an Ceiteapnaí an
tan rím.⁴⁶

“Is dume binn tú, a Ceiteapnaí,” ari Seatan.

“Bím lá binn, agusur lá reabhr,” ari an Ceiteapnaí.

Do jús ré ari fean-leabhar feanáin Seatan mic an
Iarla anngair, agusur do léig ré riór an leabhar go riuamach
rturoéarthaé bleartha binn-órrímatraí.⁴⁷

[D’éis meádon lae] do chuaró an Ceiteapnaí le Seatan
do rraigrdeoirast tarp maoilinn énuic do bí ari aghair ari
baille.⁴⁸

“A Dubartán, an pais tura ariam pojme ro ari an
genoc ro ?” ari Seatan.

“Do bior gáin contabhairt,” ari Dubartán, “i gcuirt-
eacáta dume mairt ari a noeacáró cuij fiadairg agusur
édoim-pearla [agusur pian-cóircaip i n-allot]. i. Fionn Mac
Cumhaill, agusur do cuirpeas fiadó faiteas poluaimneas
chusdáin tarp maoilinn an énuic seo amach, agusur do leanadháir
dá gfarbair déag agus a gcoimhlion rím do conaib⁴⁹ do bí
aig mairib na Féime E.⁵⁰.

13. Do bí an Ceiteapnaí ag munaír na ruisgeas
i n-ari gáib an fiadó do Seatan, agusur an dara píseas
tug Seatan tairis ní pais a fiadó aige cá háiltro do’n domain
i n-ari gáib Dubartán uada.⁵¹

[Gluairreas an Ceiteapnaí agusur ní ñeapna for nō
friotaírireas no go pais i Sligeach.]

An tan do b’aitne do Conchubhar Suisíos ari fáitce a

óim agur a theaghsáile réim go hfacaró an Ceiteapnac caol-mhaobac tā fóicim gáca níreac agur leat a cláróim noctuise do'n taoibh tiar de, agur rean-úrósá lán d'uirge ag feadalaig uime, agur bárr a tā cluair amach tré n-a rean-truanaig, agur voşa agur bolgán rathsead aige.

14. "So mbeannuisé Dia óuit, a Uí Concuabair," aip' an Ceiteapnac.

"So mbeannuisé Dia óuit-re," aip O Concuabair.

"Cá iabairi ariéir?" aip O Concuabair.

"Do b' mé ariéir i uictis Seatain mic an Iapla Dear-Mumhan, agur an ordeé pojme rím i mbaile Áta Seanais i mbaile Uí Órmhaill, agur an ordeé pojme rím i nDún Monaró i mbaile Rioch Alban: bim lá i Manainn agur lá i Raetlainn, lá i n-Íle agur lá i gCinnitíle, lá eile aip fionncaipn na Fóraithe aip Sliab Fhuaro: duine beag ruairiac riubair mé."⁵²

"Cá hainm atá oifte?" aip O Concuabair.

"Siolla Dé m'ainm," aip an Ceiteapnac.

15. Cá huairi ír cá hainmíri rím acht O Concuabair a bheit ag dol do óiogair cléibín na Caillige Connactaig aip an gCaillig Mumhan, agur rluas agur rocharde cnuinn aige.

Aduibairt Siolla Dé go mbéadh ré réim rír O Concuabair.⁵³

"So deimin ní béró do léitir do ceiteapnac rmeapta rír O Concuabair," aip óglac do muimintír Uí Concuabair réim.

"So deimin," aip O Concuabair, "béró Siolla Dé liom, agur criead é an tuarardal iarrifear tú oifte?"

"Ní iarrifear oifte," aip Siolla Dé, "acht san leat-cuma do déanam oifte [an fead bim réim ríot]."

"Do gseabair rím," aip O Concuabair.]

16. Siuairear O Concuabair agur a rluairisté, agur a rocharde, agur Siolla Dé leo, agur ní theapnadar comhurde go iabdarai i gCúigead Mumhan, [so dtusadair rgeimeall thí lá i ndiaró a céile imearc Mumhan agá ríad, agur ag bheit leo gáca ní ba monairtír, agur ag cnuinniúasadh a mbó ír a scapall ír a dtíreachd go haomionad. Fuairteadar thí ba bheaca agur taibh maol na Caillige Mumhanise, agur tug O Concuabair iad rím do'n Caillig Connactais i mhoiogair a cléibín].

Do leanadar a raib i nua Ó Cúigeád Muirian iad, agur do b'í marbhád agur aigiam d'á théanamh ari thuinntír Uí Concuabair.

Do labair Siolla Dé le Ó Concuabair ag rád, "biorú b'ír poibh agairb," ari ré, "na crieaca do tiomáin nó an tóir do chors."

"If ead ari poibh," ari Ó Concuabair, "na crieaca do tiomáin."

17. Filear Siolla Dé ari an tóir arde, [agur bois agur ceithear raiðtear ficead leir], agur ní raib cónuirgád ionlán ari aon raiðtear d'á raib aige, agur do marbhád naoi naonbair [do Muimhneachair] do gac uiscear d'á gcaiteadh ré. Do buail tonar beag eile ari thuinntír Uí Concuabair: d'á mbeirt a bfacadair ariam i ngeall air uata ní tiomáin-easdoir na crieaca uiscear raiðtear.

Do cuipeadh tume i gcomme Siolla Dé [aig iarratád air an crieac do tiomáin.]

Táimic Siolla Dé d'á n-ionraige agur do éuair mar luair ámle no feirfeadh i dtimcheall na gcrieac, agur do b'í aig tiomáin go dian déim-méanmnac.

[Mar do conncadair na Muimhning an Siolla Dé ag tabhairt a chinn d'óibh do cheirpiseadar i nuaíard feair gComhaict so labhairdar aig a marbhád gan coisgilt ionnur sur ab éigim do'n Siolla Dé filead ari an tóir ariúr], agur ní raib acht gac ní feast aige roimh na crieaca agur an tóir go dtáinadar i ngráid do Sligeac agur sur fill an tóir uata.

18. Do glac tarpt mór Ó Concuabair tar éir a ardaír agur a imteacáta, agur do éuair ipteac [noim cás] agur d'ól deoc, agur nioip cuimhning ari Siolla Dé, agur táimic Siolla Dé d'á ionraige iapí rím, agur aodubairt rír, "Atáim féin aig glacadh mo céada agat, a Uí Concuabair," ari ré.

"Ná déana rím," ari Ó Concuabair, "agur, má'r fán' d'is a d'ól mire atá tú [aig imteacáit], do-théara dhol i p'fearrí má i bhuit ari a ron, bír do-théaraid inseán glan atá agam bhuit agur leat m' oisgréacáta agur m' fimeacair ó mo lá féin amach."⁵⁴

"Maití i," ari an Ceitearnac, "má tá rí glan nó má tá rí gráinna, bérí rí agam nó ní bérí, agur d'á dtugtar t'oisgréacáit uile dám ní glacfainn uait i, ó nári comháill

तु अन नि यो शैलाय दाम, असुर दो युन्ने मे फेम याम
युन्न, अ ली चौन्हाय,” अपि अन चैतेआप्नास.

“अहाय दो याम,” अपि ओ चौन्हाय.

“ लेट-सुमा अपि शौला देव,
नेम-सुमादौ दोन तेव-दो-नि;
लिन्न उम दोन फ्लाइ गो ली
पाच मार्ट अन थ्रेट दो युग अन यि.

“ ली मिरे पाच याचाठ लेव
इ ज्ञोन्ने ना यबो गो ट्राइंग ली;
जिबे नेओ दो कौर्ष्वेद अन तोरि
निय थ्रेट एडी इ थेट जान नि.

“ दा य्बेम्प-रे य त्युर्चाठ ओ थ्रियम
अग जाहाल शाल य अ य्वानाम य्रेद
‘स अग तोवाच यिंग अन योमाम योरि,
नि युव्याम्प-रे य्दो अट [ए] लेट.”⁵⁵

फेदाम दा य्बुग ओ चौन्हाय तायिर निय थ्रेटिय दो
ए हाय्यो दोन योमाम । न-एपि शैल शौला देव यादा.⁵⁶

19.⁵⁷ दाला अन चैतेआप्नाय दो लेट सुम युव्याल इ⁵⁸
असुर नि य्वार्या फूर्नो यो योन्हुर्दे गो य्वेदाचाठ दो युम
तोर्गे येन्नार्दे दो ली याच य्ब्लियान्नाय योन्हे यु
इ येट्स शालाय असुर येन्ना युव्ये युर फ्लाइ अग युप्पीर
अप्पिये दो येण्याल असुर द्यूर्फिय असुर दो योस्तायिय
यिय-फ्लाल्मा । न-यालादाम लेट्यिर लेव अन थ्राद यु
दायियि.

दो युवार्द अन चैतेआप्नास दो युम अन योराय, असुर
द्यूर्फिय फूर्ग्लाठ, असुर द्यूर्फिय अन योर्येदीय य्रेद
ए अन युम्मे इ.

युव्याल अन चैतेआप्नास युर युर थ्राद्याय येण्या इ.

“ नि य्वार्याम,” अपि अन योर्येदीय, “ गो थ्रुल य्वोत्युन्गे
अपि बित अगत अन्नर्यो, दिय य योम्डा लाइ मार्ट असुर फिरिय
असुर योस्ताय अन्नर्यो योम्ड, असुर नि थ्रुल मार्ट अपि बित
आ दा य्वानाम दोन येन्नार्दे.”

“ य्वाना युप्पा यिर्येल दाम-रा युर अन येन्नार्दे असुर
फेद अन लेट्ये ये य्वेद मे.”

20. दो युवार्द अन योर्येदीय युम अन येन्नार्दे, असुर
यो युन्न दो गो याम्ह अ लेट्येर्यो यु थ्राद्याय येण्या यान योरुय.

“ लेट य्वेद मे,” अपि अन येन्नार्दे. “ याँ यिय युन्न
पाच इ दो लेट्येन्नार्द युन्न.”

Do léigearó an Ceiteapnac i gceáclach, agur o'fiaffuis
de cá rialb ré.

"Do b' mé aghairt i Sligeac i mbaile Uí Conchubair.
agur an ordóe pojme rím i dtois Seataim Mic an lapla
Dear-Mhúman, agur an ordóe pojme i nDún Monaró
i mbaile Riois Alban. Bim lá i n-Íle, lá i gCinntrípe.
lá i Manann, lá i RaéLann, agur lá ari fionnneapán na
fórlaire ari Sliab Fhuaro. Dume beag ruapac riubail
mé, agur i n-Oileac na Riois a fusaodh mé."

"Cá hainm atá oif? " ari an ceannardó.

"Atá oifim-ra 'Diarmuid na Dige Móire,' " ari an
Ceiteapnac, " agur chead é an luac léigir do-théarpar
tura Óamh-ra, má tá go léigseoirad tú? "

"Insean glan atá agam-ra, agur leat m'oirspeacta
agur m'fíneadair ó mo lá féin amach."

"Mait i," ari an Ceiteapnac, "má tá rí glan, nó má
tá rí ghlána, béró rí agam-ra nó ní béró."

Do chuir Diarmuid o'fiaċais deoc fiona do tħalliex
dá ionnraxx, agur do chuir luac cūis bponxa do ppior-
piasair ari an dīg, agur aduħbaiet, "Iñx do'n luuġ féin
iñx cōir pior blara na dīge-re o'fēasaint pojme an oħar:
ma jid rím għix cōir Óamh-ra pior blara na dīge reo o'fēasaint
poħmat-ra," agur iajji rím tōgħbar an cupa ċuġi, agur
niżiex fāgħiex aon bħraon ann għan ol.

"Cuijiż iomad go mait ahoif, a ceannardó, agur má
cuijiż allur allur b'ixx do unction na dīge reo o'ol mifre béró
tú rilan għan kontabħajiet."

Do cunċieadò mōjjan ēadhaix or cionn an ceannardó go
rialb aq- cunċi allur ve, agur tħalli Diarmuid or a cionn,
agur aduħbaiet an jaġi ma jidLeanar :—

"Eiġi, ná lean do luuġe,
Cuijnix meađo mo mōj- dīgħe,
Comiex go cōir an trplamte,
Mōj iċċa na heapplamte."

22. Ro eiġi an ceannardó, agur do jidher għal-ġie mōj-mōj
ari iongantarrax leir ē féin do b'ekk rilan agur għan aon
bħraon do'n dīg o'ol.

Ni unctiona aon għal-ġie ja ġu cūiġ blaðnaiib pojme rím.

"Iñx liom féin t' insean, a ceannardó," ari Diarmuid.

"If deimín gúrab leat," aip an ceannardé. Ro círeád fleasó mór álunn dá nullmugár o'ingín an ceannardé agur do Tiarmuird, agur an tain doib' ullam an fleasó do leig an Ceiteapnaíc aip riubhal é agur leat a clárdim noctuigé do'n taois tíar de, agur fean-bhróna lán o'uirge ag feadalaig uime, agur bárrí a dá cluair amach tré na fean-truanaig, agur an doiridh amhrán aige dá páda pojme, agur ní ñeapna ríom no comhurde go noeacard éum tige [Mic] Eocáda, ollamh pe dán, do b'í ní reacht mbliadhnaib⁵⁸ pojme rím, agur a dor bhríte, agur gur fármh aip iliomad do leagáin, agur o'firigisib agur do dochtúirib leigir leir an bhrad rím o'aimpíri.

23.⁵⁹ Do éuarr an Ceiteapnaíc do cum an doiridh, agur o'íarr forglad.

O'fiafhusis an doiridh círeád é an ealaíd do b'í aige. Aduibairt-rean gúrb' ádóbar leagá é.

"Go deimín," aip an doiridh, "if diomáin do toirg annro, óir if ionrada liath maic agur firis agur dochtúir 'ran tig seo pojmat, agur ní ñeapnadar maic aip b'í do eoir Mic Eocáda."

"Innrír do go bhrui mo leítero-re o'adóbar leagá 'ran doiridh."

Do éuarr an doiridh o'ionraige Mic Eocáda, agur o'innrír do go raih a leítero rím o'adóbar leagá 'ran doiridh.

"Léig ipteas é," aip Mac Eocáda, "ca píor duinn nac do atá i ndán aip léigear."

Do léigeadh an Ceiteapnaíc ipteas, agur o'fiafhusis Mac Eocáda ñe ca raih ré.

O'fheasgair an Ceiteapnaíc é ag raih, "Do b'í mé aipeir i dtig Seamaír Ó Bláca, agur an ordée pojme rím i Sligeac i mbaile Uí Conculainn, agur an ordée pojme rím i dtig Seataim Mic an Lapla Dear-Muman, agur an ordée pojme rím i mbaile Ócta Seanaig i mbaile Uí Ó Domhnaill, i nDáin Monard i mbaile Rioch Alban an ordée pojme rím. Bim lá i n-fle agur lá i gCinntriú, lá i Manann agur lá i Raclaimn, lá aip Fiannáin na Fóraíre aip Sliab Fuaro : duine beag ruairac riubhal mé,⁶⁰ i n-Oileád na píos rúgad me, agur ag rím mo ríseala òuit," aip an Ceiteapnaíc.

24. "Ca hamm atá opt?" aip Mac Eocáda.

"Catal Ó Céim m'ainm agur mo fionneád," aip an

Ceiteapnaid, " agur creibid an luac léigir sheadao uait-re má tá go léigseóra me tú ? "

" Do-sheada tú ingean glan⁶⁰ atá agam-ra, agur leat m'oríseacata agur m'fíneacair ó mo lá féin amac."

" Mait i," ari an Ceiteapnaid, " má tá ri glan nó má tá ri gráonna, béró ri agam nó ni béró, agur léig túra d'iot an ghortairg atá ionnat, agur an tairt mór, agur léigseóradh-ra tú gan contabhairt."

" Atá rím ionnam gan amhras," ari Mac Eocada, " óiri ítim trí spéim, agur óláim trí deoéa pojme cár, agur ír cuma liom creibid do-ní cár ó rím amac."

25. Ciochtáist do gheall Mac Eocada do Catal nac n-ioppad spéim agur nac n-ólfad deoé acht i n-éimfeacht ne cár ó rím amac.

Ari a haistle rím tug Catal luit amac, agur do éumil do eoir mic Eocada i, agur o'fágair pleamham plán-créacatai mar do b'i pojme i.

" Faisim an bfuil jút agat anoir," ari an Ceiteapnaid.

O'éiris Mac Eocada amac ari an bfaicte agur do cuipead ré óoine déag do na daonib ba luaité agur ba cíerte dá rai'b 'fan mbaile do comhlinn fír, agur o' fágair ré amuis iad do tairbha neata agur rinn luair; agur do glac tairt an-mór é tar éir a neata, agur o'ol deoé.⁶¹ Agur do glac feairs Catal, agur o'iarraí tairbeanaid na coirfe do b'i polláin air, agur tug-fan rím do, agur do éumil Catal luit eile b'i do b'i o nádúil contráirí do'n céad luit, agur o'fágair bhríte i níos mó ná mar do b'i an eoir a pojme, agur do b'i Mac Eocada ag caoi ír ag gearpán go mór, agur aodubhairt Catal munu beit náir comhail an ni do gheall ré nac mbriplead an eoir rím aige, " agur anoir cuij bannaróe agur cuij pácta opt gan spéim ná deoé do caiteamh acht i n-éimfeacht ne teaghlach an tíge.

Do gheall Mac Eocada do nac deanaid.

Tug an Ceiteapnaid luit eile amac agur do éumil do'n eoir céadna i, agur o'fágair pleamham plán-créacatai i mar do b'i pojme.

26. Ír annraim aodubhairt an Ceiteapnaid, " ír liom t' ingean, a mic Eocada," ari ré.

" Ír deimín gúrab leat," ari Mac Eocada, agur do cuipead plead mór caoin láin-aobhaill dá ullmugad

ó inngin Míle Eocára agus do Catail Ó Céim, agus tarp éis an plead do bheit ullmhuigte do conmaic óglac do muinntir Míle Eocára Catail Ó Céim ag dul tar éis maoilinn enuic do bhean agus an bheal amach agus tainic an t-óglac d'ionpairge Míle Eocára agus atubairt: "An tairg Ultac do bhean agat," ar ré, "an mol mons-puad fhor a phártsear an geapphíad íf luaithe leis rím ag dul tar éis maoilinn na tulcha ó do tall amach ina rím."

"An deirim rím?" ar Mac Eocára.

"Ni bhfuil contabhairt ann," ar an t-óglac.

"Do pinne mé féin fiamm do'n tairg Ultac rím," ar Mac Eocára.

"Abair do fiamm," ar an t-óglac, agus atubairt Mac Eocára an fiamm mar leanas:—

"Tairg Ultac, iontum tairg,
Mar íf iontum Ultac féim,
Mac an stáir ó láir tuairí
Ni mairg fuair Catail Ó Céim."

27. Iománpa an Ceiteapnais ciaoil-phuabair do léig ar riubail é, agus leat a clárúin nochtuigte do'n taobh tíar de, agus fean-úrsga lán d'uifre ag feadalaig uime, agus bárr a thá cluair amach tré n-a fean-truanaig agus leabhar i n-a láim, agus doirdán amhrán aige thá páid poinne, agus ni thearnaigh ríur ní comhurde go páib i mbaire Riois Laisean, agus do beannuig ó.

O'fheagairi an pi an beannuigad mar an scéadna, agus o'fiafhus is de cá páib ré.

O'fheagairi an Ceiteapnac é, ag páid:—

"Do bhean mé ariéir i dtig Míle Eocára, ollamh pe dán, agus i dtig Séamair a bláca an oróe poinne rím, agus i Sligeac i mbaire Uí Chonchúair an oróe poinne rím, agus i mbéar Ásta Seanaig i mbaire Uí Dómhnall an oróe poinne rím, i dtig Séatam Míle an lapla Dear-Mhumhan an oróe poinne bheit i dtig Uí Dómhnall, agus an oróe iap rím i nDún Monard i mbaire Riois Alban. Bim lá i n-Íle agus lá i gCinntríle, lá i Manann agus lá i Raobláinn, lá ar fionncaipn na foirgneise ar Sliab Fuaro. Dume beas ruapac riubail mé, i n-Oileac na Riois rugadh mé, agus ag rím mo ríseala óint, a phig." ar an Ceiteapnac.

[“Cá hainm atá opt? ” ari ní Láigean.

“Siolla Deacair iŋ ainn dám,” ari ré.]

28. Dála an ríos do bì dà ñeapb-comhála tdeas aige,
agus r dár leó fém ní rath i néirinn daomhe buidhinn
nó iad fém.⁶²

“Seimhni ní éigin tuimh,” ari an Ceiteapna.

Do fíonn gád fean aca poist.

“So deimhn fém,” ari an Ceiteapna, “ó do éuala
mé fém tuararsbáil Ñelreibub agus Abíon agus Ñamhlaig,
agus lob agus Set agus Áitinne, agus púionnphardé
puibhlóidhe buidhinn tdeas tuiubneallach iocstaip at-fuaidir
i fírinne ní éuala ceol buidhinn meara agus buidhinn reiphe iná
ribh-re.”⁶³

Do labair an ñeapb-comhála fá ríne⁶⁴ díob agus iŋ
eao atubhairt:

“A Ceiteapnais rmearta ñáanna, an linné aðeir tū
rín?”

“So deimhn,” ari an Ceiteapna, “gír reabhdh an t-aon
tume tdeas rín eile, rús turá bárrphardéaet reiphe opta
uile.”

29. Iarí clor na mbriatáir rín do'n ñeapb-comhála
tus buille d'ionnráighe an Ceiteapnais agus iŋ é áit i
n-ap ñam an buille .1. do fém, i n-a céam.⁶⁵

Ciochtairt, gád tume aca dà ñtugaod buille cùise iŋ
é áit i n-a mbameadò dò fém i scoir nò i láim nò i mbail
éigin dà mballaibh ró reac, nò gur fágair an Ceiteapna
scroibhlíge ñáir iad uile go mdeacardh na ríseala d'ionnráighe
an ríos, agus gur gád an Ceiteapna leó, agus gur
rúgadò do cum na crioicé é, agus gur crioicadò é dár leó,
agus tar éir filleadò do cum an baile ñdib iŋ é 'cead
tume fuairfeadair ríomha an Ceiteapna.

Do gílairdair iongnad móir d'e rín, agus do éuaird
daomhe d'fleascam na crioicé, agus iŋ é tume fuairfeadair
innti .1. an ñeapb-comhála buidhinn ríne⁶⁶ ag Ríg Láigean.

Do rúgadò ari an Ceiteapna an atuaip agus do rúgadò
do cum na crioicé é, agus do crioicadò é ariù, agus
d'filleadair do cum an baile iarí rín, agus iŋ é an cead
tume gheibh ríomha iptis .1. an Ceiteapna.

30. Ni bhríil ferdom dà cùir i ñfarò, ñír do crioicadò dà
ñeapb-comhála tdeas⁶⁷ Riois Láigean fá reac i scruit
an Ceiteapnais, agus d'fan an Ceiteapna 'fan mbaine

an ordóe rím gan Éireannach an fír aí a céile go dtáinig marom aí n-a májáis. Agur i gceann na rae rím éainic an Ceiteapnac o'ionnráise an phios, agur atubairt fíor⁶⁸ "A phí Láigeán," aí rí. "Do chuirtear féim do Dearbh-Comháiltaróe do cum báir, agur doob' ail liom a n-aithbeoighadh duit aír."

"Do bád mait liom-ra rím do Déanamh, tá moéantá-
ra e."

"Do-géanach gan contabairt," aí an Ceiteapnac, agur tuig lúib amach ar a haistle, agur do chumil do capbad uachtaraísc gac fír aca í, agur o'fágair pleamain plán-
chéadtais iad mar do bhoíadair pojme.

31. Iomtúra an Ceiteapnais do leig é cum riuban é agur ní Dearbh-riúr ní comhurde go mairb i mbalfe Taróis móir Uí Ceallaig.⁶⁹

An tan doob' aitne do Taróis móir O Ceallaig aí fainte a dhúin agur a dearbh-baile féim go bracardh an Ceiteapnac caol-pháibhach tá foirín gac moíreac, agur leat a clárdomh noctuise do'n taoibh tiar de, agur rean-úrósága láin d'uifge ag feadalaits uime, agur bárr a thá cluair amuisg tré n-a fean-truanais, agur mala cleararde faoi n-a arsaill.

32. "So mbeannuighe Dia duit, a Taróis móir Uí Ceallaig."

"So mbeannuighe Dia duit-re," aí Taróis.

"Cá háit a pháir a noir?" aí Taróis O Ceallaig.

"Do bhí mé ariéir i mbalfe Riois Láigeán, agur an ordóe pojme rím i dtorthaí Mic Eocála, ollamh ne ván, agur an ordóe pojme rím i Sligeac i mbalfe Uí Conchubair, agur an ordóe pojme rím i mbéal Átha Seanaig i mbalfe Uí Ógáin, agur an ordóe pojme rím i nDán Monard i mbalfe Riois Alba. Bim lá i n-íle, agur lá i gCinncheipe, lá i Manann agur lá i Raetlainn, lá aí fiannachaí na Fórsaíre aí Sliab Fuaid; duine deas ruairíac riuban mé,⁷⁰ agur i nOileac na phios rugadh mé."

33. "Céad is ealaí duit?" aí Taróis.

"Cleararde mait mé," aí an Ceiteapnac, "agur tá dtugtarára cíng mairg dám do-géanann clear duit," aí an Ceiteapnac.

"Do-géabhair gan contabairt," aí Taróis.

Do ghearrí an Ceiteapnac trí ríbne, agur do chuir aí

cláir a théarnainne iad, agus arduibhairt iua Táirsé, "Séirpe mé an ríomh úd i láir do mo bhoir agus congeobad an dá ríomh eile 'na gcomháide."⁷¹

"Cá fios duinne náic mait an clear é," ari Táirsé. Do júnne an Ceiteapnaic rím ag congúil a dá méar ari an dá ríomh iméallacl. Do mol Táirsé an clear.⁷²

"Ná riab é mait ó Ólia ag feap a déanta nó ag feap a molta," ari feap do muimintír Táirsé, "agus tá bprághann féin leat na cùis mairg do-ghéanaimh an clear úd."

"Ó'r agam-ra atá na cùis mairg," ari an Ceiteapnaic caol-riabhacl, "do-ghéabha tú a leat agus déana an clear úd."

34. Do ghairri Ceiteapnaic Táirsé trí ríomhe, agus do éuir ari cláir a théarnainne iad, agus do éuir a dá méar ari an dá ríomh leit-iméallacláidioib, agus do b'ail leir an ríomh do b' i láir do fheroeadóthá boir, agus do éuarradó a dá méar tré cláir a théarnainne, [amaic ari cùl a láimh], agus do b' ag dul go mór agus ag béisfis, agus gan cumas aige a dá láimh do ríomhánach ní cénle.

"Ob, ob,⁷³ a òvine," ari an Ceiteapnaic, "if miortuamac an clear rím do níshnìr, agus ní mairi rím do níshnear féin; acht ceansa, ó caillir an t-airgead do-ghéan-ra do léigear. Cuimleap an clearardó luth ice do'n láimh suílabh ríomh i scéadóirí i.

"Ag rím clear agat, a Táirsé." ari an Ceiteapnaic.

"Mait é go deimhnín," ari Táirsé.

35. "Dá dtugtará cùis mairg eile òam," ari an Ceiteapnaic, "do-ghéanaimh clear eile òuit."

"Do-ghéabhairi go deimhnín," ari Táirsé, ["if cia an clear rím ?"]

"Bogfaró mé mo cluair ari mo leit-céann," ari ré, "agus béró an cluair eile 'na comhurðe."

"Cá fios duinne náic mait an clear rím féin ?" ari Táirsé.

Do éuir an Ceiteapnaic a láimh ruar, agus do bog a leat-cluair ari a leit-céann, agus do congsúis an leat-cluair eile 'na comhurðe.

"Ag ríomh clear eile agat, a Táirsé," ari an Ceiteapnaic.

"Mait é go deimhnín," ari Táirsé.

"Ná riab é mait ó Ólia ag feap a déanta nó ag feap a molta," ari Ceiteapnaic Uí Ceallaigh, "agus muna

beit an donar oípmha," aip ré, "do-géanann an clear ó cianait, agur do-géanach fém an clear úd anoir san contabairt."

"Faicim," aip an Ceiteapnac, "ó do fáruis an clear ó cianait opt, déana an clear anoir."

36. Do éuir an t-óglac a lám ruar agur do b'ail leir a cluar do bogað aip a leit-éann, agur taimic a cluar ó'n leit-éann leir, agur do b'i ag caoméad a cluairfe go mór.

"Ag rím clear agat, a Tarús, [aict if miotapaird an Ceiteapnac ro agat," aip an cleapairde].

"Mait é go deimín," aip Tarús, "if é locht if mó liom-ра aip san mo ceiteapnac do beit plán."

"Ní húra liom-ра a éur 'rán gcuirc úd nō cluar do éur aip aip," aip ré.

Do rús⁷⁴ an Ceiteapnac aip an gcluaif agur tús uiscearí dí aip an leit-éann, agur do éuir a bárr irtseas agur a bun amac.

"Go deimín fém," aip Tarús, "do b'fearrí úd san a cluar do beit aip nō i bhfeidh aip map rúd."

"If uitur liom-ра a éur aip an gcaoi cónir," aip an Ceiteapnac.

Do rús an Ceiteapnac aip an gcluaif, agur do éuir map do b'i an cead uair i.

"Go deimín," aip Tarús, "ní féarri map cleapairde nō map liais (tú)."

37. "Oá dtugctá-ра cùis map eile òam," aip an Ceiteapnac, "do-géanann clear eile òuit."

"Do geadairi san contabairt," aip Tarús.

Aip rím tús an Ceiteapnac mala amac ó n-a arsaill agur tús ceaple riota amac aip an mala cleapairdeacta agur do teils ruar i bpríctib na riomhamante i, agur do minne dhéimíre dí,⁷⁵ agur tús geaprfiadaí amac [ar an mala céadna], agur do léig ruar annra dhéimíre é. Tús gádarí⁷⁶ cluair-deirí amac aip, agur do léig ruar i ndiarió an geaprfiardo é. Tús cù fáiteas foluaimmeas amac agur do léig ruar i ndiarió an geaprfiardo agur an gádarí i, agur aonúbairt. "If baoisalaí liom," aip ré. "Go n-iordaird an gádarí agur an cù an geaprfiadaí agur ní móí liom anacal do éur aip an geaprfiadaí."

38. Tús annra ógánaí dear i n-éidead nó-mait amac

ar an mala, agur do léig rúar i nuaíord an gSeapáifiard agur an Sádair agur na con é.

Tús carlin álainn i n-éireadó nó Údar⁷⁷ amach ar an mala, agur do léig rúar i nuaíord an gSeapáifiard, an Sádair, an ógánais agur na con i.⁷⁸

"Ír doir a d'éisigh dám aonair," ar an Ceiteapnaid, "dír tá an t-ógánae ag ruighe le mo mhaoi, γ an cù ag creim an gSeapáifiard."

Do tarrains an Ceiteapnaid an tréimhise anuas agur do rúairí an t-ógánae ag ruighe leir an mhaoi, agur an cù ag creim an gSeapáifiard amail atubairt.

"D'airim mé rúd," ar an Ceiteapnaid.

Tús an Ceiteapnaid a clárdeam amach agur do bhuail buille i gcomhrac a cinn 'r a' colna ar an ógánae, agur do teilg a ceann d'a colann.

39. "Ír gníomhíre rím do fínnir," ar Taobh, "agur sunaí faoilear sunaí dhúine macánta tú goirmé rím."

"Má tá sunab olc leat-ra do fínn me an gníomh ú, if uirpla liom-ra a léigear do ariúr," agur iap n-a pád rím do do fígs ar an gceann, agur if amlardó do éinip a cùl ari a sgárd, agur a sgárd ari a cùl.

"Cionnur do taitnígear an cleas air leat, a Taobh?" ar an Ceiteapnaid.

"Dap go deimín," ar Taobh, "do b'fearr dho a bheit san ceann nò a ceann do bheit aip mar rúd."

Do fígs an Ceiteapnaid ar an gceann an ait-uairi agur do éinip ari an gcaoi cónair é, agur tús Taobh fíche maris dho, agur do fínn an Ceiteapnaid fíann do Taobh annraim.

Do bheit beagán, do bheit móráin,

Do bheit fór na fíde maris;

Do bheit ní d'feap san ainn,⁷⁹

Mian gac nios ari talmaim Taobh.

40.⁸⁰ Do léig an Ceiteapnaid ar riubal é, iap nglacaí a ceada ag Taobh. agur if amlardó do b'is ag imteacht agur leat a clárdomh noctuighe do'n taobh triap de, agur fean-bhróga lán d'uifige ag feadalaig uime, agur báinn a d'a cluair amuis tighe na fean-truanais, agur leabhar i n-a láimh, agur an d'obroán amhláim aige d'a páda goirmé, agur ní dearnna rúsur nò comhurde go haib ag tois Seataim illi Óaptáin agur do beannuis dho.

O'fheasainn Seatain an beannuiseadh agus o'fiafhais de
cá raiibh ré.

"Do b'i mé ariéir," ari an Ceiteapnaidh, "i dtoisg Táirs
Mhóir Uí Ceallaig, agus an ordóe pojme rin i dtoisg Riois
Laisean, agus an ordóe pojme rin i dtoisg Séamair A
Bháca, agus an ordóe pojme rin i dtoisg Mhic Eocaidh,
ollamh ne ráin, agus an ordóe pojme rin i dtoisg Seatain
Mhic an Iarla Dear-Mhumhan, agus an ordóe pojme rin
i dtoisg Uí Conchúir Shligis, agus an ordóe pojme rin i
dtoisg Uí Ó Domhnaill, agus an ordóe pojme rin i nDún
Monard i mbaile Riois Alban. Bim lá i n-íle, agus lá
i gCinntrípe, lá i Raetlainn agus lá ari fórlaire ari Suaib
Fhuaro. Dume beag riadarach riubail mé, agus i n-Oileac
na Riois do rugadh mé."

Lap rin tuigeadh miar o' ubhlaitb, agus meastar bainne
neamhdaipr cùige, agus o'ic a leor-dóitceamh nioibh, agus ní
fhor duinne cá háiltro o'áiltroidh an domhain ari gás an
Ceiteapnaidh ó rin amach.⁸¹

Fini.

VARIANTS OF THE TALE.

The following variants are chiefly from the *Silva Gadelica* version of the tale.

S.G. denotes a quotation from the *Silva Gadelica* version.

M. denotes a quotation or variant from my own MS., written by Patrick O'Pronty in 1733.

H. denotes a quotation or variant from Dr. Hyde's MS., also written by Patrick O'Pronty in 1763.

1. The title in the *S.G.* is *Céitíeapmásc uí Óróinnail*, with the following as a sub-title—*eacátra an Céitíeapmáis* *éasol-piabais*, *nó Céitíeapmásc uí Óróinnail* *do riéili tuismitse*.

2. *Aosó* *oibh* *mac Aosá* *Ruaíl* *mic Néill* *Ásairb* *mic Éorúdealbais* *an Fionn* (*S.G.*). Thus it will be seen the Pronty MSS. place the story a generation farther back than the *Silva Gadelica* version.

3. *A* *tuismitse* *tarb* *aon agur* *a* *éalainne* *uile* *'n-a* *ráil* (*S.G.*).

4. The words or passages enclosed in square brackets are always quotations from *S.G.* and are passages which do not occur at all in *M.* or *H.*

5. *Agur* *an trácht* *fa* *rúbaic* *raibh* *rois-mheannnaic* *cáic* *uile* *1* *gcoitcimne* *ir* *aon* *do* *laibhair gallóglach* *do* *tuismitse* *uí Óróinnail* *agur* *ir* *easó* *no* *ráil* (*S.G.*).

6. “*Oári plán Té,*” *ar* *ré*, *ní* *fuil* *ar* *ro* *go* *mári* *toise* *Ríos* *Ériúig* *teac* *ir* *feadar* *ná* *an* *teac*, *qc.* (*S.G.*).

7. *Ó claram* (*S.G.*).

8. *Ó crúdair* (*S.G.*).

9. No reply given in *S.G.*

10. *Do'n* *taobh* *fiari* *oá* *éam* is the reading of this in *M.* and *H.* every time it occurs. The reading in text is from *S.G.*

11. *Agur* *an t-airge* *ag* *plubaímlais* *1* *n-a* *úrásait* (*S.G.*).

12. *A* *reanfúan* (*S.G.*). The MS. spelling of the form in our text varied between *rean-t-rusinair* and *trean-t-rusinair*. See O'R., *ruanac*, a pall, plaid, a coarse mantle, a covering.

13. *Agur* *trí* *gáete* *bogá* *bunloingte* *cultm* *1* *n-a* *theapláin* *airge* (*S.G.*).

14. “*So* *mbeannusige* *Tia* *óuit*, *a* *uí* *Óróinnail*” (*S.G.*).

15. “*So* *mbeannusig-rí* *Tia*,” *ar* *Ó* *T.* (*M.* and *H.*). The reading in the text is *S.G.*

16. “*Cá h-áit* *a* *raibhair* *anoir*, *a* *Céitíeapmáis*,” *ar* *Ó* *T.* (*M.* and *H.*) The reading in text from *S.G.*

17. *Duine* *riofróisead* (*S.G.*).

18. “*Leigró* *éasairb* *é*” (*M.* and *H.*).

19. *Linn* (*S.G.*). It is curious in the *S.G.* version the *ceithearnach* refers to himself several times in the plural number.

20. Α Σονάι μήδοιμαρό υἱοί Ραιτέβεαρταις (*S.G.*).

21. Α τάρος υἱούς θηγαδοάιμ (*S.G.*).

22. Το ρεμμεαταιρι πα τασιέ τόμα ριν ευιρι αγαρ ανθάνη εινι, αγαρ φιλτεαάρ γεαντα, αγαρ ευιρεαννα τέατο-θιννε τιαζυρ (*S.G.* note from Eg. 164, f. 148).

23. Τυαρφεργάιλ θελριβού, θεικον, αγαρ πα ρημονηραάρ φιθε-θινε [*sic*] ασ ιμιτη πα η-ιαριαν αγαρ πα η-όμιο ι θρίτ-ιοσταιρ ιφινη (*S.G.*).

24. From the beginning of paragraph 5 to this does not occur in *S.G.*

25. Φεαργαρ φιονν μας φοηγαιόε (*S.G.*).

26. Σεανναάρ θ θοιηρε (*S.G.*).

27. Έλααάρ θιννε θοιηρε (*S.G.*).

28. This description and appreciation of the Kerne's music is spoken by O'Donnell in *S.G.*

29. From 29 to 29 does not occur in *S.G.*

30. Οιρ η θιατ αέτ μαρ έροσαίρε θιάντα θεανφαό εαλαάρ θο θάοινθ μαιτε (*S.G.*).

31. Όά μίλε νέας ο λιιμμεαάς αμαάς (*S.G.*).

32. Θαρι ράλν θέ (*S.G.*).

33. Δοιρ ξόντα in *M.* and *H.*

34. Δην έροιl έσοινθην τρήρε (*S.G.*).

35. "Εά θευτί, α θαλλόγλαά," αρι απ θειεαρηαά, "ρο ένγαιθ αμαάς μέ, αγαρ θεαναιρ θέλη-θοιηνεατο πό θιατ αρι πινθαλ θαίθ" (*S.G.*).

36. Ο ο' έποναιρις εάθια ιομπολι μηέδαιη απ φιρι πο ζόγβαταιρι ιιλε α θιασά δο φίοέμαιρι φίμηπηνεαάς ι η-άξαρό απ θειεαρηαάς λε θέμεανναιθ θριόγλαάρα αρι αμιρ α θιν. Ζιθεαό ιη αρι φεαρι ασα φέμ πο ζάιλα ζαά βουιλε τιού ριν. Ιη αμιλατο πο ευιρ απ θειεαρηαά πο ζαλλόγλαάς ασ ζαθάιλ θο ζύλαιθ τυας αρι α θέιλε ιοιρι μαρεάθ αγαρ ζαλλόγλαάς δο θαθαρι ιιλε ι πα ζεοραιρ έρο. Ταμιε απ θειεαρηαά ζαν φιλιησάθ δαν φοηρθεαριζαό φωιρ θ' ιομπραιγιό απ θοιηρεόρια αγαρ αθυθαίρτ φιηρ φιέθ θό αγαρ θεατριάθ θ' θεαριαν τραοι θ' θάργβαίλ ο θ θ ηθόμαιλ πο θιονν α θιιμητηριε θ' αιθεούσαθ: "Αγαρ ευιμιλ απ λιιθ-ρι," αρι ρέ, "θο έριθειρι θαέταραις ζαά φιηρ θιού, αγαρ έμεόσαρό ράλν αηίρ." Θο θιννε απ θοιηρεόρι αθιλ θεασαίρ απ θειεαρηαά πό αγαρ φωιρι απ φιέθ θό αγαρ απ θειεαρηαά φεαριαν ο θ ηθόμαιλ απ πον α θιιμητηριε θ' αιθεούσαθ (*S.G.*).

37. "Εάναρ α θανγαιρ, α θγλαιέ," αρι ρέ (*S.G.*).

38. His journey is described thus in *S.G.*: "Ο'εαρ θυαρό μίκ θούδαιην φιηρ α πάροτεαρ θιγεαάς αγαρ δο μαιθ θιιρης απ θαέθα θαρι πο λειτταού θηγαδένα μαιθε ήδοι αγαρ πο πλαή θιικραιηε πο έριοάιθ ια ζαναιλ ζαθηα θαρι αγαρ δο τοιέ τυρα αποιρ, α θεαάιμ μίκ απ ιαρια," αρι ρέ. It would appear that the reference to θεάλ άτα θεαναις, θηθονθαη and θηθε θα θοβαιρ ζιλ which occurs in the text is omitted in *S.G.* through a printer's or scribe's error.

39. "Εά θαιηη άτα ορτ?" αρι πας απ ιαρια (*S.G.*).

40. This query as to his profession is not found here in *S.G.*

41. According to *S.G.* he only slept, *so trád éigse do'n Síréim ari na máras.*

42. *Do chualaf* of *S.G.* has been changed to *taibhlair* as it would not suit the O'Pronty text, Seathan having already learned not from hearsay but from the Kerne's own lips what his accomplishments were.

43. According to *S.G.* Desmond's remark on finding that the Kerne could neither read nor play music was simply "ir coramail *so noeasaió* do chéol ir do léigionn uait, agur ari an ádhabh ri *do minnior* mann *out.*"

44. *Uic, a Óis,* ir mór an clú nac léigeadam líne leabhair (*S.G.*) There are several other variants of this man given in *S.G.*

45. The *leabhar* always comes before the *cláirgeadach* in *S.G.*

46. His performance on the harp is thus briefly described in *S.G.*: *Do feinn ré fhuairfeol caomhinn cuitleannasach* *so gcuirfeadh aor* *gáilairi* *agur* *séneagrláinte* *an domhan* *do cum* *ruaim* *agur* *ríomhcoirialta* *ne* *fogair* *an* *caomhceoil* *téitbhinn* *trioe* *do feinn* *ré.*

7. *Do léis ré* *an leabhar* *tarb* *do léigfeadh* *a phairc* (*M.* and *H.*).

8. According to *S.G.* the cnoc was none other than Cnoc Áine.

49. *Ós sáodar* *deag* *agur* *ó* *cóim* *deag* *do bí*, *q.c.* (*M.*).

50. *S.G.* gives Fionn Mac Cumhaill's genealogy and recounts a number of the mighty men of the Fianna that accompanied him, and then thus describes the chase: *Do ruíóeal* *an treilg* *pá'n* *genoc* *ro* *agur* *do* *cuirfeadh* *míol* *muighe* *ne* *nullaigibh*, *agur* *rionnais* *ari* *reacán*, *agur* *bhruc* *i* *brioclaibh*, *agur* *éin* *ari* *eitioillai*, *agur* *laois* *ari* *n-a* *luasáil* *linn*, *agur* *do* *shábamair* *as* *éirteadach* *ne* *monsgáili* *na* *mileadó*, *agur* *ne* *rníom* *na* *rlábraó*, *agur* *ne* *goctáib* *na* *ngatáibh*. *agur* *ne* *gréarach* *na* *ngillanraó*, *so* *noeasaió* *riatá* *ballaé* *báinforeig* *annró* *riar* *neomáinn*, *agur* *do* *bí* *iolam* *oata* *ann*. *Do leis* *Fionn* *a* *allcón* *ó* *inndráistí* *i.* *Uiran* *ceolbhinn*, *an* *cú* *seal*, *agur* *an* *cú* *éirón*, *enán* *agur* *mac* *an* *Truium* *ari* *léimmeadach* *luat* *tarb* (*Sliaibh*) *luacra* *riar*. *réacár* *Seosán* *mac* *an* *tarila* *tarb* *ó* *éasóibh* *deag* *do* *tuairí* *agur* *ní* *réaca* *ré* *an* *ceithearnasach*, *agur* *níor* *b'fíor* *do* *cá* *háirt* *do* *áiritibh* *an* *domham* *ari* *sád* *ré* *uaio*.

51. The narrative about Mac Eochadha comes in here in *S.G.* His residence is described as being *i lásán lárgean*.

52. *Ir* *tuime* *ruadar* *riubhla* *raobhóra* *mé* (*S.G.*).

53. "Créato *sluailear* *rib* *ar* *baile*," *ari* *Siolla* *Oé*.

"*Do cum* *caéda* *i* *n-a**gáit* *na* *muinntear* *do* *tiagáim*," *ari* *Ó Conchubhair.*

"*Ós* *bfóirteocád* *rib* *míre* *do* *riacáinn* *lib*," *ari* *Siolla* *Oé*.

"*Ós* *tar* *mo* *bríatáibh*," *ari* *ceithearnasach* *do* *muinntir* *ú* *Ó Conchubhair*, "*ní* *hé* *amáin* *nac* *bfóirteocámasoir* *thú* *áct* *ní* *šeobhmasoir* *ceannasach* *na cumha* *ir* *do* *leitir* *do* *beit* *linn*."

"*ní* *lib-re* *do* *riacáinn*," *ari* *Siolla* *Oé*, "*áct* *le h-Ó Conchubhair* *agur* *do* *b'fíordí* *nac* *míre* *o* *Ó Conchubhair* *míre* *beit* *leir*." (*S.G.*)

54. There is no reference in *S.G.* to O'Connor's fair daughter nor of his offer of her to Giolla De in satisfaction for his broken promise.

55. This *rann* in *S.G.* runs :—

Leat-éuma ari Siolla Dó
ní cuibhe do'n té do-ğní;
If geatò mormír-re do'n fílaiz
ní maic an bheirteas an rúis.

ní mire naé nrealaistó leo
Ari éeann na mbó go tuiáis lí;
An té coifsearad an tóim,
ní bheirteas éoir a ñeirteas san ní.

Tá mbéinnre if muiréadó mac bhríam
Asgas dabsaileall bó if crieac,
Toibac síora an doimíam móir,
ní tuiðraimn do aict a leat.

S.G. gives several other readings of this *rann* from various MSS., one of which from *Eg.* 164, f. 157b, agrees very closely with that in the text.

56. The narrative of the Kerne's visit to Táis ó Ceallaig comes in here in *S.G.*

57. The whole episode relating to the merchant contained in paragraphs 19, 20, 21 and 22 as far as "do léig an Ceithearnach ari riubal é," is not found at all in the *S.G.* version.

58. Eocairtó, ollamh ne dán agur a cíor bhríte le pé oict gealct-maneadó téag as ríleád a cóna gmeadra agur folá go péris fioir-fuilead, nári b'fértoir tách ná léigear o'rásbáil tí, agur tá fíar téag do Laiȝinib agur do taidleasail do b'férdaí i Laiȝ-neasailib aige ari geal o ná pé rím (*S.G.*).

59. Paragraph 23 from the beginning as far as "do léigearó an Ceithearnach i gteac" is not found in *S.G.*

60. This promise of his daughter to the Kerne by Mac Eochadha before his cure does not occur in *S.G.* He merely promises the Kerne to give up his voicéall and gojta and oirocbea which compels him to drink three drinks before anyone else has supped.

61. There is no mention in *S.G.* of mac eocaird having so quickly broken his stipulation by drinking before the rest. Instead of this, after Mac Eochadha's wonderful race, the narrative proceeds :—

"Do minneair do léigear a mís eocaird," ari an C., "agur má gní tú voicéall ná gojta ar ro ruair tiocfaidh éugat agur bhrífeadó an cíor rím do léigearad liom, agur ní hé rím amáim aict an cíor eile, agur ní léigírtí leasá ná bhríam tú ar rím ruair."

"Ní thén," ari mac eocaird, "agur tá mhean álainn agam-ra agur do bhearrfaidh duit-re í agur trí céad bo if trí céad capall, if trí céad caorla, if trí céad muc léisti. Agur bérdeas réim am' éliamain mairé agas."

"mairt rín," ari Céatáil Ó Séam; "má tá rí glan, nó má tá rí ghránaidh bérí rí agam" (S.G.). Then while the marriage feast was being prepared he mysteriously disappeared.

62. According to S.G. there were sixteen men "for playing on strings" in the house of the King of Leinster.

63. "Oo-veiríom mo bhráidair," ari an Giolla Óeasain, "ó éualaor fém torann na n-óirí i n-iocáitair iarrúinn ní éuala comolcair bhuri scéoil," ari ré (S.G.).

64. An feair fá hainmleáctas do'n aor téad (S.G.). The whole of this narrative relating to the King of Leinster is told in S.G. with a good deal of verbal and other minor differences from the reading in the text.

65. Do éis an feair téad a cláitíomh ifr do buail an Giolla Óeasain i mullacá a báidaire, agur tair leir fém do jumne ólá leit céaraita do'n ceann. Agur ifr amhlaidh éarla do ionad ari baint an buille tóe fém i n-a ceann go neamhna ólá leit tóe, agur an méirí do joicéadó do'n aor téad éinge do buailleadh gád aon díobh lán a láimhe fáili agur ari cár aon díobh fém do bá an buille fá óeoirí (S.G.).

66. An neairbh-comháolta fá hainmra (S.G.).

67. According to S.G. there were but three of the foster-children hanged in their attempts to hang the Kerne.

68. The S.G. version runs: "A ní lailéan," ari ré, "do éinigear curto doos' muinntiri éum báir ariéir, agur riubhreaoi plán agat fém ariúr iad."

"If mairt liom rín," ari an ní.

Oíráig aibh an Giolla Óeasain muinntiri an ríos' plán agur riubhreaoi élairí agur do fíonn cuim agur riuit fíubhlaicse binne riúe go scuiigearadh aor galair agur ghearrfáilante an doimhín i dtuairicim riúam agur ríos' comháulta me riúam an cheoil fírbhinn fíabhairí do fíonn ré an tan riám.

Aithítear do aituis an ní tairif ari a lucht éinil fém níos b'riof do cá a noedáil ari an Giolla Óeasain uairí. Agur ní comháiltíde no foirbhadh do jumne go páimic go [cill] tsíre go tis' Seadán Uí Dhomhnaill agur éisgádair meadair bainne neamháir agur miar do aiblairi fíabhairne éinge, agur do éairt a leótróótáin díobh. Agur do ghluaist ari a bhráidónaire gan riort díobh cá háirí ari sád ré uacá, agur ní éuala a bheag do físealair an ceiteáinnaí éailí-mhádair ó fóm a leit. Thus ends the story in S.G. According to a note from another MS. quoted in S.G. the house where the Kerne made his final disappearance was the house of Cheasamh O'Dornain in Sgíre.

69. Éarla fá'n am rím Táis' Ó Ceallaigh i n-aonach lán-oimreáctair a ónúin agur a óeaghsáile fém (S.G.).

70. If tuime fíubhlaic fíabhairc reafróroeacé mé (S.G.).

71. Éinigear an Ceiteáinnaí trí riúme ari a bhoir agur atuibhairt go scuiigearadh an tríúim meadón ari le réireónis agur go bhrúbhreaoi an dá fíúim foirméallacha ann (S.G.).

72. "Ag rím cleap agat a Éarla Uí Ceallaigh," ari an C. "Táir mo éinbair, ní holt an cleap," ari Ó Ceallaigh (S.G.).

73. From this until "Gur ab plán i scéadóirí i" is from S.G.

According to *M.* and *H.* the Kerne did not cure the rash neophyte at *cleasaidheacht* until he stipulated for, and was promised, five other marks. "As in clear asat," *ap* *an* *C.*

"Maité é go deimín," ar Taobh, "agus is é locht i pí mó linne aini fionn ar gceisteáin a réim do bheirt slán."

"má beir tura cíús mairg eile d'ainm do-éscana mé plán é," ari an C. Do gheall Taós go dtiuḃhao cíús mairg eile tó ḥagur iar pín éas an Ceiteapnac luis amac ḥagur do éamhl do cláir dearnoinne éeataipnais Taós í, ḥagur do fágair pleamán plán-ċréacħtae mar do bí a nomine é (M. and H.).

74. From this to the end of paragraph 36 is not found in S.G.

75. There is no reference to a ladder in *S.G.* He simply cast up the thread into the firmament.

76. There is no mention of a *gadhar* in *S.G.*

77. Óisghean álúinn inneallta (S.G.).

78. Οσυρ αποδαιπτ λείτι αν σιόλλα οσυρ αν έύ το λεανάμαντ οσυρ αν σιόλλα το έλοντηναό γαν μαρλαό ον γεοιν (S.G.).

79. Το ὅριον της φύσεως είναι το παρόντος και της απόλυτης σταθερότητας (S.G.).

80. Paragraph 40 as far as "iəŋ p̥in t̥ugəd̥ misər o'ub̥laɪ̥" is not in *S.G.*

ΔΙΜΗΝΕΑΔΑ ΗΔ Η-ΔΙΤΕΔΗΝ.

Βέαλ Λέτα Σεανάς, Ballyshannon.

Βεαν Βούριζε, the Mourne Mountains.

Βεαν Βοριάνη, probably a corruption of the name that follows.
Cill Ευίλιν, (Old) Kileullen in Co. Kildare.

Cill Σείρη, now Kilskeery, Co. Tyrone. Mr. O'Grady suggests Killskere, Co. Meath, in the text, but in Notes and Corrections, p. 565, he says it is more likely the Cill Scire in Co. Fermanagh that is meant. However Kilskeery, though near Fermanagh, is in Co. Tyrone. There is another wonder-worker there at the present day in the person of Άν τ-Αζαιρ
ματά μακ Συρόη, Σαζαντ βαράιρτε Κίλλε Σκίρη.

Κιντήρι, the peninsula of Cantyre in the south-west of Scotland.

It is seen very clearly from the Antrim coast.

Σνοκ Λίνε, a celebrated hill six miles south-east of Limerick.

Σορλάνη, the barony of Corran in Co. Sligo.

Σηλαδάνι μαϊσή ήδοι, Rath Cruachan, two miles north of Tulsk, Co. Roscommon.

Τεαρ-Τιμύνα, Desmond or South Munster.

Τορίζε, Derry.

Τροβούλιρ, the river Drowes, anciently a boundary between Connacht and Ulster.

Τύν Μοναδίρ, Edinburgh.

Ερ Ρυαρό μίκ θώριόνε, the falls of Assaroe on the river Erne, between Ballyshannon and the sea.

Φιοννέαρη, the "white cairn," probably on the summit of Sliabh Fuaid, Co. Armagh. There is a high hill in Co. Monaghan, near Castleblayney, called Fionncharn.

Ηλε, Islay. This island can also be clearly seen from North Antrim.

Λαΐζεαν, gs. of Λαΐζην, the Province of Leinster.

Λιμνηέας, Limerick city.

μαξ λιρης αν Οαξόα, the plain of Moylurg, Co. Roscommon.

μαξ μυεζνάμα, Muckno, Co. Monaghan, the name of the parish and district that includes Castleblayney. [A scribal error, due to localisation of topography. Read, as in note 38, οο μαξ μυεζνάμε. Ed.]

Μαναίνη, the Isle of Man.

μόηη-Στρέις, Greece the Greater.

Οιλεάς να Ρίοζ, now Greenan Ely, two miles from Derry city.

Ράελαν (so called in Irish to-day in the island itself), Rathlin Island. The popular name in English in Co. Antrim is Raghery.

Στιλεύ βυατο, a mountain ridge between Newtownhamilton and Darkley in the Co. Armagh. Its highest peak is called, at the present day, Σαρηβας ά' τΣεαθλίς, the Hawk's Rock. This is Στιλεύ βυατο par excellence.

Στιγεαέ, Sligo.

Σπάτο αν Όροιστο, Bridge Street.

Τράιζ Λί, Tralee, Co. Kerry.

NAMES OF PERSONS.

O'Donnell.—The Pronty MS. states that it was Red Hugh, son of Niall Garbh, son of Turlough of the Wine, who held high festival in Ballyshannon when the Kerne unceremoniously intruded. But according to the *Silva Gadelica* MSS. it was to Black Hugh, son of the above-mentioned Red Hugh, that the incident happened. According to O'Grady this Black Hugh became "The O'Donnell" in 1505 on the death of his father, and "in 1522 he fought the bloody battle of Knockavoe, otherwise 'the breach of Loch Monann,' by Strabane, in which O'Neill was defeated and had 900 men killed."

O'Connor-Sligo.—O'Grady says it is not certain which O'Connor-Sligo the romancer means: Felim mac Manus mac Brian, "a charitable and humane man" (IV. M.) 1519.

John, son of the Earl of Desmond.—O'Grady says: "The contemporary *Seaan mac an Iarla* was 'John of Desmond,' son of Thomas of Droguedha, eighth earl." He had a chequered career, and in 1516 was besieged in the castle of Loch Gur, Co. Limerick, by his own kinsmen.

MacEochadha.—O'Grady says: "The Mac Eochadhais (Mac Keoghs) were hereditary chief poets of Leinster. See divers of their sixteenth century poems in the *Leabhar Branach* (Book of the O'Byrnes), H. I. 14, in Trinity College, Dublin. Who their head was at our story's period does not appear."

The King of Leinster.—O'Grady says the King of Leinster alluded to must be Art Buidhe Mac Domhnaill Riach (*circa* 1517).

Tadhg O'Ceallaigh.—O'Grady suggests the following: O'Kelly of Hy Many (Tadhg Mac Melachlin), head of the whole name *circa* 1513; O'Kelly of the Callow (Tadhg Ruadh Mac Melachlin) head of the sept of the Ui Maine *circa* 1519.

Sean O'Donnellan.—O'Grady says: "The O'Donnellans were hereditary bards to the O'Connors, Connacht. Two other branches of them there were both in Ulster, and all poets by profession. The Shane O'Donnellan, from whose house the Kerne is lost to view for good and all, was doubtless a contemporary of the composer."

VOCABULARY.

Δ

Αθαίη, *v.*, say ; used with *τε* :
αθαίη τειρ, say to him.

άσθαρ, *m.*, cause, material :
άσθαρ λέαχα, the "makings"
of a doctor, a medical stu-
dent.

απούδαιτ, *v.*, said ; *p.t.* of
απειπμ, I say.

αξαιό, *f.*, the face : αρι αξαιό,
before, in front of.

άιλ, *f.*, pleasure, desire : ιρ αιλ
ιομ, I wish, I desire.

αιμηρη, *f.*, time.

άιντε, *f.*, a swallow.

άιριχέ, *a.*, special, particular,
certain.

άιρο, *f.*, point of compass,
direction.

άιρινιμ, *v.*, I reckon.

αιτέβεοξάρ, *m.*, to revive :
α-αιτέβεοξάρ, their revival, to
revive or resuscitate them.

αιτίν, *v.*, recognise : ν' αιτίν μέ,
I recognised.

αιτίριυξάρ, *m.*, the act of re-
viling : ε φέμ νάλ αιτίριυξάρ,
himself being reviled.

αιτέλε, after ; in phrase, α λαΐτελ.

αιτήν, *f.*, recognition : νο β'
αιτήν νό, he recognised ; ν'
αιτηγέανταρ, they recognised.

αιταιλ, *a.*, like, as.

αιτλαιό, *m.*, thus. Also *a.*, like,
so, the same : ιρ αιτλαιό, it
is thus.

αιτηρι, *m.*, doubt : Σαν αιτηρι,
without doubt, undoubtedly.

αιμηρ, *m.*, attack, onset : αρι
αιμηρ α ρίμ, head foremost
(= ηνιαιό α ρίμ ; λορις α
ρίμ, etc.).

αιασαλ, *f.*, protection, deliver-
ance.

απωλινη, *m.*, old *dative* of αινη,
a name : φεαρ Σαν απωλινη.

αιιθηνη, *a.*, pleasant, happy,
gay.

αιιθηεαρ, *m.*, pleasure, gaiety.

αιιμιοναρ, *m.*, one place, a
meeting-place.

αιοιρ, *m.* (properly αοιρ), folk,
people : αιοιρ ςοντα, wounded
folk. [A dialectic usage of
Oriel.]

αιρ, *v.*, says.

αιρο-οιηεασταρ, *m.*, a great or
solemn assembly.

αιριαλ, *f.*, plunder, destruction.

αιριαस्तα, *a.*, dignified, powerful :
αν φεαρ φα ςαριασταρ νο'ν αορ
τέλο, the most distinguished
of the string-folk, or the
greatest of the musicians.

αιρι, *m.*, armour.

αιροαιρ, *m.*, of a journey ; *g.s.* of
αιροαιρ, a journey.

αιριαл, *f.*, *d.s.* of αιριαл, the
armpit.

ατ, *m.*, ease.

ατάн, *m.*, a garland, a wreath.

αт-αιρι, *ad.*, a second time,
again.

β

βα, *f.*, cows.

βασαλ, *m.*, a lame person, a
cripple. In later times it
came to mean a beggar, be-
cause so many beggars were
cripples.

βασαιρ, *m.*, *g.s.* of βασαιρ, a
threat : λυст αν βασαιρ τόιρ,
the party of the great threat.

βαи, *v.*, strike : 1 η-αρ βαи αν
буиле, where the blow struck.

βάм-օεαլ, *a.*, white and red,
pale red, flesh-coloured.

- báir, *m.*, of death ; *g.s.* of bár.
 ballac, *a.*, speckled, spotted, marked.
 bannaté, *m.* (*pl.* of banna), bail, security, pledges.
 baoſatá, *a.*, dangerous : *if b.* uom, I deem it dangerous.
 bárr, *m.*, the top or upper part of anything : bárr a óá cluair, the top of his two ears.
 bárratéadct, *f.*, excessiveness (formed thus : bárr, top ; bárruig, to "top," excel, exceed ; bárratéadct, the act of exceeding or excelling ; and hence excessiveness, too much) : iusg turd b. reiřne ořča uile, you took the palm for bitterness from them all.
 bárlare, *f.*, of the head or poll ; *g.s.* of bárlar : mullač a bárlare, the top of his head.
 beagán, *m.*, a little, a small quantity.
 beannuis, *v.*, blessed ; *p.t.* of beannuisim, I bless, I salute : do beannuis nó, (he) saluted him.
 beannusgád, *m.*, a salutation, but *lit.* a blessing.
 béicriſ, *f.*, *d.s.* of béisreac, the act of screaming, roaring : *as* béicriſ, shouting, screaming. Also written béisceac and béisriſ, but the r is pronounced in modern Ulster Irish, Co., Donegal.
 bémearraib, *f.*, blows ; *d.p.* of bém, a stroke, a blow.
 béinn, *v.*, I would or should be ; *1st sing. cond.* of atá : óá mbéinn-re, if I myself were.
 beič, *v.*, being, to be ; *v.n.* of atá ; aji mbeič nóib, on their being.
 beič, *v.*, would be ; a form or variant of beadó ; *3rd sing. cond.* of atá.
 brio, *m.*, of food ; *g.s.* of biaó food.
 bím, *v.*, I'm usually ; *1st sing. hab.* of atá.
 binn, *a.*, melodious, sweet-sounding.
 binn-ðmuatélač, *a.*, sweet-spoken.
 bíor, *v.*, I was ; *1st sing. p.t.* of atá.
 blára, *m.*, of a taste ; *g.s.* of blára.
 blártá, *a.*, delicious, excellent, fluent, glib.
 bliatónaib, *f.*, years ; *d.p.* of bliatón, a year.
 bog, *v.*, moved, stirred ; *p.t.* of bogaim, I move ; bogfaró, *fut.* of bogaim.
 boša, *m.*, a bow (for firing arrows).
 boř, *f.*, the palm ; *d.s.* of bor.
 bolzán, *m.*, a little pouch ; bolzán raiſeao, an arrow-pouch, a quiver.
 bonn-loiřste, *a.*, having the ends or points seared or burnt.
 bonnrač, *f.*, a dart, a javelin.
 briaon, *m.*, a drop.
 brialat, *m.*, in phrase, so brialat, for ever.
 brieađ, *f.*, a lie : brieađ vo ðéanam, to tell a lie.
 brieit, *f.*, a judgment.
 brialatár, *m.* and *f.*, a word ; also *g.p.* of brialatár.
 brialatia, *m.* and *f.*, words ; *n.p.* of brialatár.
 brialostára, *a.*, powerful, vigorous, mighty ; *pl.* of brialostar.
 brialreadó, *v.*, would break ; *3rd sing. cond.* of brialim, I break ; brialte, broken.
 brioclaraiib, *m.*, badger warrens ; *d.p.* of brioclar.
 buail, *v.*, struck ; *p.t.* of buailim, I strike.
 buioeacdar, *m.*, thanks.
 buille, *m.*, a blow.
 bun, *m.*, the bottom or basal part of anything.
 bunrač, *f.* (also bonnrač), a rod or twig ; b. bog-čuillinn, a soft holly twig ; bunnradač, *pl.* of bunradač.

C.

Cá, *inter. pron., where.*

cáć, all, everyone, the whole assembly or people.

cailleacé, *f., g.s. of cailleac,* an old woman, a hag.

caitéadó, *v.,* spending, using, eating: *as caitéadó flerðe,* eating, a feast: *gád ujčári tā scaitéadó rē,* every shot that he used to fire.

caitéadari, *v.,* they spent, ate, used, etc.; *3rd pl. indic. of caitim.*

cãoi, *f.,* the act of weeping: *as cãoi,* crying.

cãoi, *f.,* way, manner: *ápi an scadoi cóni,* in the right way. **cãoim,** *a.,* mild, refined, delicate, **cãoimþrealsða,** *f., g.s. of cãoim-* þrealsð, skilled or refined hunting (of game).

cãoim-binn, *a.,* gently or delicately sweet (of sound).

cãoim-ceol, *m.,* refined or delicate music.

cãoineadó, *m.,* the act of crying: *bí rē as cãoineadó a cluairé so móji,* he was weeping bitterly for his ear.

cãoim-téadacé, *a.,* gentle-stringed.

cáol, *a.,* slender, thin, lanky.

cãoinnadó (*cãoinnusða*), *m.,* the act of protecting.

cárbæða, *m.,* a gum.

ceadó, *m.,* leave, farewell: *atáim réin as scácað mo céao asðat,* I am taking farewell of thee.

céanað, in *phrase ápi céanað,* in like manner, likewise, in general. Also in *phrase áct céanað,* but however, but still, etc.

ceangsæl, *m.,* the act of tying, binding, harnessing, etc., *ápi n-a scéangsæl i n-ðrim 7 i n-éroesæl,* they being harnessed in armour and mail.

ceannacé, *m.,* a reward, a gift: *ní scéoðmæoir ceannacé nó cuma*

íf eo léitio eo heit linn, we should get neither gift nor reward were your like with us.

ceastriðamáð, *f.,* a quarter of land; **ceipitle,** *f.,* a ball of yarn or thread; modern *dim. form ceipitlín:* *ceipitle fíða,* a ball of silk thread.

ceiteadmaðc, *m.,* a kerne or light-armed foot-soldier; **ceiteafræði,** *v.s. and g.s. of ceiteadmaðc.*

ceoil-binn, *a.,* a *pl. form of ceoil-binn,* harmonious, sweetly musical.

ciandalib, in *phrase ó ciandalib,* a little while ago.

ciméal, *m.,* kind, sort, type.

ciootþráct, *ad.,* however, be that as it may.

cionnur, *ad.,* how.

cíorð, *m., g.s. of cíor,* a rent, a tax.

claróeðan, *m.,* a sword; **claróim,** *g.s. of claróeðan.*

clárræðacé, *f.,* a harp; **clárris,** *d.s. of clárræðacé.*

cláj, *m.,* a level surface: *cláj á náðræðinne,* the flat part of his palm.

cleaf, *m.,* a trick; **cleafða,** *n.p. of cleaf.* In par. 5 it means tricks of music, musical devices.

clearfariðe, *m.,* a juggler, a sleight-of-hand actor: *mála clearfariðe,* a juggler's bag.

cléibín, *m.,* a small basket; *g.s. id.*

clíamðam, *m.,* a marriage relation, a son-in-law or father-in-law. In note 61 it has the latter meaning.

clippe, *a.,* expert, active.

clíú, *f.,* fame, renown: *clíú fíðaðaðið,* fame for deer-chasing.

clor, *act of hearing:* *ápi céor ná mþjuðaðar rín,* after hearing these words.

cluaf, *f.,* the ear; **cluafir,** *d.s.*

and dual form of *cuař* : *bářiř* & *óá čluaiř*, the tips of his two ears.
cluaiř-čeař, *a.*, ear-red, having red ears.
cluice, *m.*, a game.
cnuc, *m.*, *g.s.* of *cnoc*, a hill;
cnocaiř, *d.p.* of *cnoc*, but used in par. 5 as a *g.p.*
coolatō, *m.*, sleep ; *coolatā*, *g.s.* of *coolatō*.
coolatř, *v.*, I slept ; *1st sing. pt.* of *coolatim*, I sleep ; *coolat-čaoř*, they slept ; *3rd pl. p.t.* of *coolatim*.
coill, *m.*, *g.s.* of *coll*, hazel.
coiméař, *v.*, act of guarding ;
coiméařo, *imper.* of *coiméařam*, guard, care, watch.
comilim, *f.*, act of competing in a race.
comilion, *m.*, an equal number.
comme, in *phrase*, *i gcoinne*, for ;
do cunneadó tume i gcoinne *Giolla Óe*, a person was sent for Giolla De.
congeobadō, *v.*, I shall or will keep ; *1st sing. fut.* of *congbuiřim*, I keep.
cóřiř, *a.*, just, fair, true.
coiřsreapō, *v.*, would stop or hinder ; *3rd sing. cond.* of *coiřsim*, I stop, hinder, check, intercept.
colann, *f.*, *d.s.* of *colann*, the body of a person ; *colla* or *colna*, *g.s.* of *colann*.
comall, *v.*, fulfilled ; *p.t.* of *comallam*, I fulfil.
cómicoitceam, *a.*, universal ; preceded by *go* it is an adverb : *go c.*, universally. The plural form *go cómicoitceanna* occurs in par. 5.
cómicuinn, *a.*, equally round, perfectly round or globular.
cómioře, *m.*, the nearest person, the one who stands next to you.
comnuróe, *f.*, dwelling, rest.
cóm-olcař, *m.*, equal badness,

a thing equally bad : *cóm olcař ūřiř scéoř*, music as bad as yours.
coimiař, *m.*, a meeting, a junction : *i gcoimiař a činn 'r a čolna*, at the place where his head and body met, viz., his neck.
comráđ, *m.*, chat, conversation.
con, *f.*, *g.s.* of *cú*, a hound ; *consaiř*, *d.p.* of *cú*.
congbál, *f.*, the act of keeping.
congbuiř, *v.*, kept ; *p.t.* of *congbuiřim*, I keep, retain.
connalip, *v.*, saw ; *p.t.* of *tcím* I see ; *conncařoři*, they saw ; *3rd pl. p.t.* of *tcím*.
contabaiřt, *f.*, danger, risk, doubt : *go č.*, without doubt, surely, certainly.
contjáróđ, *ad.*, contrary to.
coři, *m.*, a move, a turn.
coři, in *phrase*, *đri čoři 'ra' břiř* (= *đri čoři iř đri břiř*), at all, at all.
córužař, *m.*, a fixing, a fitting : *ní raiř córužař ionlán đri aon raiřiřo*, there was not a single arrow completely fitted or finished off.
cořaiř, *f.*, a trampling, what is trampled down : *go raiřařar uile i n-a gcořaiř čřó*, till they were all in a gory mass.
cořs, *m.*, act of stopping, checking, hindering.
cpredář, *f.*, spoils, preys ; *n.p.* of *cpredáč*, a spoil, a prey.
cpredářoři, *v.*, they plundered ; *3rd pl.* of *cpredářim*, I rob, plunder, despoil.
cpredáčnužař, *m.*, act of wounding.
cpredář, what (interrogative).
cprem, *f.*, the act of gnawing.
cpoiňiř, *f.*, gore, death-agony : *i gcpoiňiř ūřiř*, in the agony of death. Also written *cpóliře*.
cpočař, *m.*, was hanged ; *3rd sing. per. pass.* of *cpočdím*, I hang.

εροίσ, *f.*, *g.s.* of ερόι, a gallows, a gibbet.

ερόν, *a.*, swarthy, dark-coloured. ερυιν, collected, assembled : =

(in sense) ερυινησ्तε in par. 15.

ερυτ, *m.*, shape, appearance.

έυαλο, *v.*, heard ; *3rd sing. p.t.* of έυαλιν, I hear.

έυδαιρ, *f.*, word of honour, conscience : ταῦ μο έυδαιρ, 'pon my conscience or honour.

έυθρεαν, *m.*, partnership, association, company.

έυτο, *f.*, a share, a portion.

έυρεατα, *f.*, company : έυρεατα θύμε ματί, in the company of a good man.

έύζεατο, *f.*, a fifth, a province.

έυιν, *m.*, *g.s.* of έυτεαν, holly.

έυινι, *v.*, rub ; *imp. of έυινι*, I rub.

έυινησ, *v.*, remembered ; *p.t.* of έυινησιμ, I remember.

έυιψ, *v.*, put ; *imp. of έυιψ*, I put : έυιψ ιωμα δο ματί ανοιψ, put plenty (of clothes) on you now.

έυιψ, *v.*, did put ; *3rd sing. p.t.* of έυιψ ; έυιψεατο, was put ; *per. pass.* of έυιψ ; *3rd sing. impf.* το έυιψεατο. In par. 5 it means was invented, founded or established : τη λαο το έυιψεατο ηα κλερα κόμποιτεαννα, it was they who established the universal tricks.

έυιψη, you perspire ; *2nd sing. pres.* of έυιψ, I perspire.

έυιψ, *m.*, tunes, reels ; *n.p.* of έυιψ, a tune, a reel.

έυιψεαννα, *f.*, veins, pulses : *n.p. of έυιψεα*, a vein, a pulse : έυιψεαννα βιννε, pulses of melody.

έυιψεαννας, *a.*, having veins or pulses (of music).

έύλ, *m.*, the back of anything : έύλ ηα τυαίσε, the back (or cutting part) of the hatchet.

έυλατό, *m.* and *f.*, a suit, a dress.

έυμ, *v.*, to make or form : ιρ μιλ ή έυμ έροσαιρε εύλατό ματί άγ τουνε θάρηνα, a good art possessed by an ugly person is honey in a hangman's stomach.

έυμ, *prep.*, to, towards, followed by genitive : έυμ γολα, to weeping ; έυμ ουάλτα, to sleep ; often preceded by το.

έυματό, perhaps for έυμαοιν, fellowship : έιμισ ή έυματό γι έυμιθρεαν ιι θόμναι.

έυμα, *a.*, indifferent, equal ; in phrase ιρ έυμα λιομ.

έυμα, *m.*, a reward, a gift.

έυμαρ, *m.*, power, strength.

έυμη, *m.*, act of putting, etc. ; *v.n. of έυμημ*, I put.

έυματό, *m.*, knights, warriors ; *n.p. of έυματό*, a knight.

έυματό, *m.*, knights ; a variant of έυματό.

O.

έύλα, *prep.*, concerning, regarding (followed by *genitive*). έάν, *m.*, a poem : ολλάν ιε έάν, a professor of poetry.

έάν, *m.*, lot, fate, destiny ; in phrase ι ιοάν οό, fated for him. ; οά έριορ θυμη ηατέ το ηατά ι ιοάν ιη λέισεαρ, how do we know that it is not he who is fated to cure us.

έαη, in *phrase* : έαη λεο ρέιν, it seemed to them, they themselves thought.

έαη, *prep.*, by, in oaths or asseverations.

έαηα, *a.*, second.

έαστατό, *v.*, dependent form of έύλατό, went.

έασταη, *a.*, difficult, hard, troublesome : ιη θιολα έασταη, the hardy gilly.

τέασ̄-βαile, *m.*, a good home :
 τέασ̄-βαile ρέin, his own
 good home.

τέαn, *v.*, will do; *1st sing. fut.*
 dep. form of το-ním, I do.

τέαnα, *v.*, an older literary form
 of τέαn ; *imp.* *2nd sing.* of
 το-ním. In South Ulster
 it is now more usually τέαn,
 tions.

τέαnάm, *m.*, act of doing,
 making, etc.; *v.n.* of το-ním.

τέαnta, *m., g.s.* of τέαnάm :
 ρεaμ a τέαnta, the performer
 (*lit.* the man of its doing).

τέαntá-ρa, *v.*, an Ulster form
 of τέαnφá, you would do;
 2nd sing. cond. of το-ním.

τεaλb̄-coimrálta, *m.*, real foster-
 child.

τεaμa, *v.*, dep. form of μunne,
 did, made; *3rd sing. p.t.* of
 το-ním.

τεaμaμa, *v.*, dep. form of
 μunneμaμa, they did or made;
 3rd pl. p.t. of το-ním.

τεaμaμne, *f., g.s.* of τεaμa,
 the palm of the hand.

τeirfíshedraμ, *v.*, they hastened;
 3rd pl. p.t. of τeirfíshim, I
 make haste, I hurry.

τéisíonnář, *a.*, last, latest; *d.s.*
 form of τéisíonnáč.

τeimín, *a.*, sure, certain: Σo
 τ., surely, certainly.

τéim-μeanmnač, *a.*, exceedingly
 quick or courageous.

τeirfeal, *m.*, the end; in *phrase*,
 σi τeirfeal, at last.

τeoč, *f.*, a drink: τeoča, *pl.*
 of τeoč.

τian, *a.*, vehement, vigorous.
τiařiř, *v.*, see iaiřiř.

τiře, *f., g.s.* of τeoč, a drink;
 τiř, *d.s.* of τeoč.

τinnéař, *m.*, a dinner. The cor-
 rect Irish word for "dinner,"
 meadón lae, occurs in par.
 12 in the excerpt from S.G.

Also p̄ioint in par. 7.

τiořař, *f.*, vengeance, revenge,
 τiořař a cléiřin, in revenge
 for her basket.

τiol, *m.*, an exchange, some-
 thing given by way of redress
 or satisfaction.

τiořam, *a.*, idle, vain: τi
 τiořam τo τoiř, vain is
 your journey or expedition.
τionnraře, see ionnraře.

τiřeac̄, *a.*, straight; in *phrase*
 Σača τořieac̄ (sometimes Σač
 τořieac̄), perfectly straight.

τiř, *f.*, two persons: τiř τi
 řice=22 persons.

τo-βeára, { *v.*, I will give;
τo-βeárař, } *1st sing. fut.* of
 τo-βeijum, I give.

τo-βeárař, *v.*, rel. form of τo-
 βeára.

τo-βeij, *v.*, gives, give; *3rd*
 sing. pres. cf τo-βeijum.

τočtúřiř, *m.*, doctors; *d.p.* of
 τočtúřiř, a doctor.

τo-žeába, *v.*, analytic form of
 τo-žeobář, I will get; *fut.*
 of τo-žeibim, I get.

τo-žeán, { *v.*, I will do; *1st*
τo-žeánař, } *sing. fut.* of τo-
 ním, I do or make.

τo-žeána, *v.*, analytic form of
 τo-žeánař, I'll do.

τo-žeánař, *v.*, I would do;
 1st sing. cond. of τo-ním.

τočeall, *m.*, inhospitality,
 churlishness.

τořirceř, *m.*, a porter, a door-
 keeper.

τořirř, *m.*, doors; *d.p.* of
 τořir, a door.

τořam, *m., g.s.* of τořan, the
 world.

τona, *a.*, unfortunate.

τonař, *m.*, misfortune.

τořeča, *a.*, dark.

τořořán, *m.*, a humming noise.
 (O'Curry mentions some kind
 of reed musical instrument
 called a τořořán.)

τo-ní, *v.*, do, does; *3rd sing.*
 pres. of τo-ním, I do.

τηλαιοιόεασόιη, *m.*, an enchanter.
τηλαιοιόεαστα, *f., g.s.* of τηλαιοιόεαστ, enchantment, magic, witchcraft.

τηλέμηρη, *m.*, a ladder.

τηνων, *f.*, a crowd, a party, a company : τηνωντε, *g.s.* of τηνων.

τηνωντ, *m.*, the back ; in the phrase το τηνωντ να τιγέ τεο, on account of this drink.

τηνωντε, *f.*, see τηνων.

τουβα, *a.*, *pl.* form of τουβ, black.

τουβ-νέαλλας, *a.*, black-clouded.

τύνι, *m.*, both *g.s.* of τύν, τύνα, a fort, a fortified house, a mansion.

e.

εατό, *pr.*, the impersonal pronoun "it" (=a clause, thing) ; used only with ιτ.

έασνας, *m., g.s.* of έασνας, clothes, clothing.

εαλασά, *f.*, science, art, trade ; εαλασάν, *g.s.* of εαλασά ; εαλασάν, *d.s.* of εαλασά.

εαλασάσοιη, *m.*, one skilled in learning, a scientist.

εαλασάσοιμεαστα, *f., g.s.* of εαλασάσοιμεαστ, art, science, skill.

εαρλάιτε, *f.*, ill-health.

έινεαδό, *m.*, clothes, apparel, armour.

έιζιν, *indef. pron.*, "some."

έιν, *m.*, birds ; *n.p.* of έαν, a bird.

έιρης, *v.*, rise ; *imp.* of έιρησιν, I rise ; τοέιρης, rose ; *p.t.* of έιρησιν, I rise ; έιρησάτο, will rise. ; *3rd sing. fut.* of έιρησιν.

ειτιοιλιας, *dat.* of ειτιοιλιας, *f.*, the act of flying : ιτι ειτιοιλιας, on wing.

f.

φά, *v.*, was ; an old form of φα, *p.t.* of ιτ.

φασαιό, *v.*, a form of φασα, the dep. form of φαναίσ, he saw ; φασαιό is still common in Donegal.

φασαρ, *v.*, the dep. form of φανασαρ, I saw ; *1st sing. p.t.* of τέιμ, I see.

φάν, *f.*, length : ι θράν, in length.

φάγαιν, *v.*, a literary form of φάγ, the *p.t.* of φάγαιμ, I leave.

φάχαιν, *v.*, I should get ; *1st sing. cond.* of φάχαιμ, I get ; οά θφάχαιν φέμ, should I get.

φαίνιν, *v.*, let me see ; *1st sing. imp.* of τέιμ, I see.

φαίη, *prep. pron.*=ιτι, on him.

φαίτσε, *f.*, a lawn.

φατεας, *a.*, fearful, timid.

φέας, *v.*, see, also try ; *2nd sing. imp.* of φέασαιμ, I see, I try.

φέασαιμ, *f.*, a look, a glance.

φεατή, *f.*, a turn, a time.

φεαυαλαις, *f.*, the act of whistling ; *d.s.* of φεαυαλας, whistling.

φεαριαν, *m.*, land : σεατριαντα τοφεαριαν τραοη, a quarter of free land.

φεαρια, *ad.*, henceforth.

φειόμ, *f.*, use : οι θριη φειόμ οά έιη ι θραο, there's no use making it long.

φειξ, *a.*, brisk, quick : ας φιεσό α ζωα φολα ξο φειξ, shedding his blood briskly.

φέμνε, *f., g.s.* of φιανν, the Fianna or Fenian army.

φειριβε, *f., g.s.* of φειριβ, a deer.

φιασαι, *m.*, obligations, *d.p.* of φιας, a debt, an obligation : το έιη Τιαριμιντο τοφιασαιν θεος φιονα το ζανδαιτ οά ιονηριασε, Dermot ordered (or obliged) them to bring him a drink of wine.

φιαδό, *m.*, a deer.

φιασάσαι, *m., g.s.* of φιασάς, the act of hunting, deer-chasing.

ғιαððamne, *a.*, wild; a *pl.* form
 of ғιαððam, wild.
 ғιαððaðre, *f.*, presence: ՚r ՚
 ՚briððaðre, out of their pre-
 sence or sight.
 ғιaððaðs, *v.*, inquire, ask; *imp.*
 of ғιaððaðim, I ask; ՚fiaðð-
 aðs, asked; *p.t.* of ғιaðð-
 aðim.
 ғiann, *m.*, a member of the
 Fianna, a Fenian; *g.p. id.*:
 ՚leðða ՚n ՚briððan, the physi-
 cians of the Fianna.
 ғill, *v.*, return: ՚fíll, returned;
p.t. of ғillim, I return: ՚gur
 ՚ill ՚n ՚tóir ՚uðða, till the
 pursuit returned from them.
 ғilleðr, *v.*, hist. pres. of ғillim,
 I return.
 ғilleððar, *v.*, ՚fílleððar, they
 returned; 3rd *pl. pt. indic.* of
 ғillim.
 ғilleðð, *m.*, act of returning;
v.n. of ғillim.
 ғineððar, *m.*, inheritance.
 ғioððam, *a.*, wrathful, fierce.
 ғions, *m.*, *g.s.* of ғion, wine.
 ғioð-foðlumða, *a.*, truly or ex-
 ceedingly learned.
 ғioðmamamante, *f.*, *g.s.* of ғioð-
 mamant, the firmament.
 ՚linn is a better word and is
 yet in use in Ulster Irish.
 ғioð-fuïltæð, *a.*, truly bloody,
 very bloody.
 ғiñ, *m.*, *n.p.* (also *g.s.*) of ғeðr,
 a man: ՚giñ ՚sonða, wounded
 men.
 ғiñ-niñneð, *a.*, truly venomous,
 very fierce and vindictive.
 ғiñ, *m.*, knowledge: ՚niñ ՚b'fioð
 ՚o, he did not know.
 ғiñsib, *m.*, *d.p.* of ғiñs, a
 physician.
 ғleðð, *f.*, a feast, a banquet.
 ғleððe, *f.*, *g.s.* of ғleðð.
 ғoððar, *m.*, a sound, a noise.
 ғoððeððs, *m.*, wounding, the
 act of wounding.
 ғoððmeallac, *a.*, external,
 outer, on the border.

ғollur-՚slan, *a.*, clearly, plain,
 with good distinct enuncia-
 tion.
 ғoluðimneðc, *a.*, very swift,
 nimble, lithe.
 ғorlaðe, *f.*, a watch, a guard.
 ՚fionncháin ՚n ՚p., Fionncharn
 of the watching, *i.e.*, where
 guards or sentinels used to
 be posted [to watch the road
 to Eamhain ?].
 ՚gor, *m.*, rest, repose.
 ՚gorð, *m.*, a rest, respite, delay.
 ՚grairfeol, *m.*, a music-shower.
 ՚græðrtalað, *v.*, was served; *pr.*
poss. of ՚græðrtalaðim, I serve,
 I attend.
 ՚grua, *prep.*, through; ՚grua ՚
 céite, promiscuously.
 ՚gruððalirfeadim, *m.*, a delay, a
 tarrying (?). Not in Ir. Text's
 Soc. Dictionary. See par. 13.
 ՚gruððeálað, *v.*, was carved, was
 served with; *pr. pass.* of
 ՚gruððalaðim, I carve, I serve
 (food).
 ՚gruððalma, *f.*, *g.s.* of ՚gruððalað,
 carving, attendance; ՚n ՚feðr
 ՚gruððalma, the waiter.
 ՚gruðð, *f.*, *d.p.* of ՚gruðð, a waste,
 a wild.
 ՚grur, *prep.*=leif, with him.
 ՚grusfead, *v.*, I will leave; 1st
 sing. *fut.* of ՚fáðam, I leave.
 ՚gruððuðs, *m.*, a bleeding, a
 wounding.
 ՚gruððeð, *m.*, delay, pause.
 ՚gruðð, *a.*, comp. and *supr.* of
 ՚gruðð, easy, facile.
 ՚gruðði, *v.*, dep. form of ՚stáðaoi,
 ye are: ՚cá ՚b'ruðði? where are
 ye?

S

՚sabðar, *v.*, I took, came, etc.;
 1st sing. *p.t.* of ՚sabðam, I take,
 betake, come; ՚cá ՚sabðaif
 ՚cúðam ðonngeo? whence came
 you to us here?

ιαρηφαρ, *v.*, asks; *rel. form of fut. of ιαρηαιμ, I ask.*

ιαρηφαρο, *v.*, I will ask; *1st sing. fut. of ιαρηαιμ.*

ιαρη, *v.*, ο'ιαρη, asked; *p.t. of ιαρηαιμ.*

ιφυνη, *m., g.s. of ιφεσην, hell.*

ιλιομαρ, *m., very many, a great number.*

ιμέαεηγδαρ, *m., reviling, reproach.*

ιμιολλαć, *a. (also ιμεαլլաć), on the borders or edge: οη τά բնին ιմոլլաć, the two outer straws or rushes.*

ιմեացտ, *f., g.s. of ιմեացտ, an expedition.*

մա=օնա=նա, than.

ιօնարտի, *a., ready to start on a journey: աշ երեւ լո յած նի բա հ-ιօնարտի, carrying with them everything that could travel.*

ιնեալլա, *a., neat, graceful: օյշեան ձևան ιնեալլա, a beautiful, graceful damsel.*

ιոնի, *v., tell; imp. 2nd sing. of որում, I tell.*

ιօշտար, *m., the lower part.*

ιօմար, *m., a good deal, a great many.*

ιօմօձ, *a., many.*

ιօմլան, *a., complete, perfect.*

ιօմոլլ, *m., confusion, error: օ ո' շօնալից ճած ιօմոլլ սրմար առ բիր, on their seeing the mistaken shot of the man.*

ιօմէրգ, *prep., regarding, concerning.*

ιօնար, *m., a cloak, a mantle, a tunic.*

ιօնշանտաչ, *f., n. of qual. from ιօնշանտաć, wonderful.*

ιօնշնած, *m., wonder, surprise: աշր նի ոա չըր ։ ն-ιօնշնած օրի տամ-րէ, it is not wondering at you that I am.*

ιօննան, *a., beloved, dear. The Ultonian sympathies of the story-teller are betrayed in the verse in par. 26.*

ιօնորաչէ, *m., approach, presence: տաշօ Շլայրեած ոճ ιօնորաչէ, a harp was brought to him.*

ιօրբած, *v., would eat; 3rd sing. cond. of թշմ, I eat.*

ιօրբար, *v., will eat; 3rd sing. fut. of թշմ.*

ιօտա, *f., a devouring thirst.*

ι

ιանար, *v., spoke; p.t. of լանիամ I speak.*

լան-օժնար, *a., truly or perfectly wonderful.*

լան-օրեածտար, *m., g.s. of լան-օրեածտար, a full assembly.*

լաօ, *a. lay, a poem: in the phrase ար ծուրեած լաօ, it means at the wind up. Compare ո ուրեած ո ո բնիւրե.*

լաօիչ, *m., warriors; n.p. of լաօչ, a hero, a warrior.*

լար, *m., ground, floor.*

լաւար, *f., presence.*

լեաօրած, *m., act of striking, flogging; v.n. of լեաօրամ, I beat, strike, flog, mangle, maim.*

լեաչա, *m., g.s. of լաւիչ, a physician; also n.p. of լաւիչ: լեաչա ո նբան, the physicians of the Fianna.*

լեանաօր, *v., they followed; 3rd pl. p.t. of լեանամ, I follow.*

լեանար, *v., follows; hist. pres. of լեանամ.*

լեանա ունե, *m., melancholy humours, hypochondria.*

լեած-շնար, *f., one of the (pair of) ears: լեած is always used to denote one of a pair.*

լեած-շնար, *f., unfairness, not giving a person his due, want of impartiality.*

լեած-լամ, *f., d.s. of լեած-լամ, one of the two hands.*

լեից, *v., let; p.t. of լեիցմ, I let.*

léigíó, *v.*, 2nd *pl. imp.* of léigim.
léigeadó, *v.*, 3rd *sing. imp.* of
léigim.

léigre, *v.*, will let ; *fut.* of léigim.
léigim, *v.*, I read.

léigéorá, *v.*, will cure or heal ;
fut. of léigearaim, I cure.

léigéorat-rá, *v.*, I will cure ;
fut. 1st sing. of léigearaim.

léigir, *m., g.s.* of léigear, a
cure : lúac léigir, a fee for
curing.

leit, in *phrase ó fom a leit*,
from that time to this.

leit-éann, *m.*, the side face or
side of the head.

leitio, *f.*, the likes : oo leitio,
one such as you.

leit-imolláca, *a.*, bordering,
bounding ; *pl.* of leit-
imolláca.

leóri-óttéan, *f.*, a full sufficiency.

lí, *f.*, complexion ; go lí, having
complexion.

luaié, *m.*, a doctor, a physician.

luct, *m.*, a fault.

luac, *m.*, price, payment, fee.

luagáil, *f.*, movement, stirring,
motion.

luaié, *a.*, *comp.* and *super.* of
luac, quick, smart, swift.

luar, *m.*, swiftness : oo éuaro
ré marí luar ámle nó feirbe
i oitiméall na gceadá, he
encompassed the spoils with
the swiftness of a swallow or
a deer.

luair, *m., g.s.* of luar, swiftness.

luét, *m.*, people, fold, a party :
luét an ñagair móir, the party
of the great threat.

luib, *f.*, an herb.

m.

macánta, *a.*, decent, honest,
well-conducted.

maic, *f.*, a good thing, a benefit.

maicib, *m.,* princes, nobles ; *d.p.*
of maic, a noble.

maoiódeam, *m.*, act of boasting,
a boast.

maolín, *m.*, a little hill-brow.

maola, *a.*, bald, hornless ; a *pl.*
form of maol.

maimbaó, *m.*, the act of killing,
murdering, slaughtering.

maigeac, *m.*, a rider, a horseman.

mais, *m.*, a silver coin worth
13s. 4d.

maiplaó, *m.*, an insult, abuse.

matál, *m.*, a cloak, a mantle.

meabhair, *f.*, memory.

meadó, *m.*, amount, quantity.
meadóraí, *m.*, a wooden drinking
vessel anciently very common
in Ireland.

meadón læ, *m.*, dinner ; *lit.* the
mid-day (meal), with “ meal ”
understood. It is a pity this
native term for dinner—as
well as the Ulster word ceal-
longaó for “ breakfast,” and the
Munster word réipe for
supper—would not be used
by modern Irish writers instead
of the ugly Bearlacisms
briocraíta, tóinnéári and
ruiréári, the use of which
suggests that we never ate
regular meals nor had names
for them until we learned
English.

meall, *m.*, a lump, a heap : meall
comcúinn, a perfectly round
lump or ball.

meafaim, *v.*, I think.

meafá, *a.*, *comp.* and *super.* of
olc, bad.

mián, *f.*, wish, desire.

miar, *f.*, a dish.

mile, *m.*, a mile ; also 1,000.

míol, *m.*, a beast, an animal :
an míol monsúadó ríurí a
ráiútearí an Seairíríadó, the
yellow-maned animal that is
called the hare.

míol muigé, *m.*, a hare.

mio-čaparíó, *a.*, luckless, un-
fortunate.

μῆνε, *f.*, madness, fury : γνίοιν
μῆνε, a furious or mad act.
μίρος (=μελτα το), the worse
for a thing : βέρέτοιη παλέ
μίρος το' ὁ Σονκύθαιη μήρε
θεῖτ λειφ, perhaps O'Connor
would be none the worse of
having me with him.

μηά, *f.*, *g.s.* and *n.p.* of θεάν,
a woman.

μολ., *v.*, praised ; *p.t.* of μολάιμ,
I praise.

μολτά, *m.*, of praise ; *g.s.* of
μολατό, praise.

μονγάρι, *f.*, a roaring, a noise
like that of the sea.

μονγιασό, *a.*, red-maned.

μόριάν, *m.*, much, plenty, a great
deal.

μόρι ιότα, *f.*, great is the devouring
thirst ; see ιότα.

μυιμνεάς, *m.*, a Munsterman ;
g.p. *id.*

μυιμνητής, *f.*, *g.s.* of μυιμνητεάν,
folk, friends, one's own
people.

μυλαΐσιν, *m.*, summits, hill
and mountain tops ; *d.p.* of
μυλαΐ.

μυνά, *conj.*, unless, if not,
except.

μύνατό, *m.*, explaining,
teaching.

n.

μάτοντη, *f.*, nature.

μαοιόσανατο, *m.*, babies ; *d.p.*
of μαοιόσαν, an infant, a
baby.

μαονθάρι, *m.*, nine persons.

μελιτίκυμαοιν, *f.*, ill-recompense.
μελρά, nearest, next ; *comp.* and
super, of near, or πωεαρ,
near.

μεοć, *m.*, a person, an individual.

νί, *m.*, a thing.

μιατ-γλαν, *v.*, to wash or make
beautifully clean.

νό = νά, *má*, than.

νόετυτσέ, *v.*, bare, uncovered.

νιαδ, *m.*, newness, freshness : νιαδ
γαέ βιό αγυρ γεαν γαέ οιγέ,
the freshest of every (kind of)
food, and the oldest of every
(kind of) drink.

[O.]

Ούμια, *a.*, *p.l.* ούμιούαη, dun, pale
brown : τρι βα μαοια ούμια
να καιλιγέ, the three hornless
dun-coloured cows of the
hag.

ογάνας, *m.*, a youth, a stripling.

ογιας, *m.*, a servant, a youth.
οιχέιλ, *f.*, readiness, arrangement :
οέανα ζυρα οιχέιλ
οομ-τα ρημιν αν ζεανναροε,
let you make arrangements
for me with the merchant.

οιηι, *prep.*, for.

οιηριοεάδ, *m.*, music, entertainment.

οιξηεαст, *f.*, *g.s.* of οιξηεаст,
inheritance, patrimony.

οιλαιμ, *v.*, I drink.

οιραό, *v.*, would drink : 3rd
cond. of οιλαιμ.

οιλαιм, *m.*, a professor of any
science : οιλαιм με τάν, a
professor of poetry.

ο'ρ=ο'ι, since it is.

ορ ciomn, over, above in number :
αγυρ ορ ciomn ριέεαν γαλλόγιαс,
and over twenty galloglasses.

οταιη, *m.*, an invalid, a sick
person.

p.

πατοιη, *f.*, a prayer ; *lit.* the
Paternoster.

πλυβαρμαг, *f.*, the act of
paddling in water, or moving
the waters so as to make a
gurgling sound.

ποντα, *m.*, pounds ; *n.p.* of
ποντ or ποντ, a pound.

ριμονηραιδе, *m.*, princes ; *n.p.*
of ριμονηρ, a prince.

ριζοῦν, *f.*, a meal, a dinner.
In modern use it means a sumptuous meal or dinner, an overdose.

ριζήροε, *a.*, public, common.
ριζητ, *m.*, tunes; *n.p.* of ριζητ, a tune.

II.

ῥάδα, *v.*, will go; *3rd sing. fut.* of τέροιμ, I go.

ῥάδα, *m.*, a saying, the act of saying.

ῥάδε, *prep.=le*, with.

ῥάδότεαρ, *v.*, is said, is called; *pres. pass.* of ῥάδαιμ, I say.

ῥανη, *m.*, a verse, a stanza.

ῥανη, *m.*, verses; *n.p.* of ρανη.

ῥάτα, *m.*, *n.p.* of ῥάτ, fortune, luck: εὐη̄ βανναρύε ἀσυρ εὐη̄ ῥάτα οἵτ.

ῥε, *prep.=le*, with.

ῥε, in phrase Σάς ῥε φεάςτ, every other turn, alternately.

ῥεάμαρ, *a.*, fat, thick: βαννε ῥεάμαρ, "thick milk," that is milk that has thickened and soured before churning.

ῥεάτα, *m.*, *g.s.* of ῥάτ, a running: το ἐλιπθε ῥεάτα, with advantage of running.

ῥια, *prep.*, before.

ῥιαδάς, *a.*, grey, brindled, striped.

ῥινη, *f.*, intensity, climax, point; γινη λιατη, intensity of speed.

ῥινητ, *v.*, thou didst; *2nd sing.*

p.t. of το-νίμ, I do.

ῥιρ, *prep.*, with=ῥε+ῥ.

ῥιτ, *m.*, running, the act of running.

ῥιζα, *f.*, choice, wish, selection. ριζεάτο, *3rd sing. impf.* of ριοίμ, I reach.

ῥιτην, *prep.*, before.

ῥις, *v.*, bore, brought forth, uttered; *p.t.* of βειτημ, I bear; νᾱς ματ̄ ᾱ δηειτ το̄

ῥις ᾱν ρι, was it not a good judgment the king uttered?

ῥιγδό, *v.*, was born or borne; *pr. pass.* of το-βειτημ, I bear or carry.

S.

ῥιγεατ, *f.*, an arrow.

ῥιγεο, *f.*, of an arrow; *g.s.* of ριγεατ. Also arrows; *n.p.* of ριγεατ.

ῥιγιτ, *f.*, *d.s.* of ριγεατ.

ῥιοθνόρας, *a.*, infatuated, foolish, ill-mannered. Foolish appears to be the meaning in the quotation.

ῥιογατα, *a.*, worldly, earthly, mortal: τοιην ριογατα, a real person of flesh and blood.

ῥιοιτεαρ, *v.*, I thought; *1st sing. p.t.* of ραιτημ, I think.

ῥαιτημне, *v.* (also ραιτημrone), we think, *1st pl. p.t. of ραιτημ.*

ῥαιτе, *m.*, sages, learned folk; *n.p.* of ραιτ, a wise man, a sage.

ῥάμψις, *v.*, vanquished, exhausted; *3rd sing. pft.* of ράμψιμ, I exhaust, I vanquish.

ῥάτας, *a.* (also ράτεας). satisfied, satiated.

ῥεάς, in phrase, τᾱ ρεάς, individually, one by one.

ῥεαφότοεας, *a.*, foolish, wandering, straying.

ῥεάτ, *m.*, a time, a space.

ῥεάν, *m.*, an old thing; *see* "νᾱς."

ῥεαփան, *m.*, some kind of old mantle or cloak.

ῥեամա, *g.s.* of ρεմм, *f.*, act of playing music: րիշեածս թեամա, ways of playing, melodic arts.

թեա-թրանաս, *f.*, old mantle or covering.

թեան, *a.*, bitter, sour, ill-humoured.

թեօեատ, *m.*, act of blowing; *v.n.* ջ թեօим, I blow.

- réofe, *v.*, will blow; *fut.* of réoim, I blow.
- réonn, *v.*, play (music); *2nd sing. imper.* of réannim, I play (music).
- réann, *v.*, played; *p.t.* of réannim.
- réinneadhair, *v.*, they played (music); *3rd pl. p.t.* of réannim.
- réiné, *f.*, bitterness, sourness, *g.s. id.*
- réins, *f.*, a fading away, withering, decaying: réins éalair, a wasting disease, consumption.
- réasachán, *f.* (also réasachán), parting, separating; *v.n. of réasachán*, I separate, divide from, scatter.
- réála, *m.*, news, reports; *n.p. of réála*, a report, account, news.
- réimeall, *f.*, a skirmish. The Irish Texts' Society's Dict. has réenile. Sgermeall tadh lá, a three days' skirmish.
- réolós, *m.*, a farmer. Instead of this native term we have réilméir, réalmhair and other words borrowed from English.
- réas, *m.*, the act of ceasing or stopping, a halt, a stoppage.
- réabhairt, *a.*, fairy-like, fantastic. Also spelled réabhaird.
- réin, *f.*, a bulrush; but in Donegal, where it is pronounced réipín, it means a straw. This is probably the meaning it has in the tale also.
- réine, *f.*, straws or bulrushes; *n.p. of réin.*
- réóe, *f., g.s. of réó*, a fairy: cuij aghur puairt riubláca binne réóe, nimble, sweet, fairy tunes and reels.
- réead, *m.*, the act of shedding, dropping or oozing; *v.n. of réim.*
- réinne, *f.*, see réine.
- réine, *a.*, older, oldest; *comp. and super. of réan*, old.
- riomhaig, *m.*, foxes; *n.p. of riomhaé*, a fox.
- rioir-éovalta, *m.*, *g.s. of rioir-éovala*, a long or continuous sleep, deep repose.
- rípi-binn, *a.*, truly or perfectly sweet.
- rípeadctais, *a., g.s. of rípeadctac*, melodious, sweet (of music).
- riubair, *v.*, walked; *p.t. of riubhairim*, I walk.
- riubair, *m., g.s. of riubal*, walking: tuime beag riubairc riubair mé, I'm a little wretched, strolling, foolish-mannered person.
- riubláca, *a.*, a plural form of riubláce, moving, nimble, wandering.
- riao, *m.*, robbery, theft, plunder: agá riao, plundering them.
- rián-ériéadctac, *a.*, healed of wounds.
- riasmán, *a.*, smooth, sleek, with skin formed again over wounds.
- riásachá, *f.* (also riáscheadca), ways, passages, contrivances; *n.p. of riás*, a way.
- riásachád, *f., g.s. of riás*, a way.
- riomhaed, *m.*, a surname.
- riuaig, *m.*, a host, a multitude, a gathering.
- riuaiste, *m.*, hosts; *n.p. of riuaig*.
- riumeaird, *f., g.s. of riumi*, which here seems to signify marrow oozing from the bone.
- rimeairt, *a.*, soiled, besmeared, greasy, dirty.
- rióniù, *m.*, twisting, winding, twirling: rióniù na rílabhraid, the twisting of the chains.
- riochairde, *f.*, a multitude, a crowd, a company.
- rióice, *obs., 3rd sing. subj. of rióicim*, I reach: go rióice anoir, until this moment.

ροίσιμ, v.n. of ροίσιμ, I reach, attain to, arrive at.

ροι-μεανηνηάς, a., high-minded, magnanimous.

τραίτροεριάς, f., rambling about for pleasure rather than on business.

τρίσιρηασιά, spices; d.p. of τρίσιρη, a spice.

τριαλας, a., accomplished.

τριτοέαριάς, a., studiously.

τριαριάς, a., wretched, miserable.

τριβάς, a., merry, gay, cheerful.

τριθρεατ, v., I'll sit; 1st sing. fut. of τρυόμ, I sit.

τρύιτι, f., eyes; d.p. of τρύι, an eye.

τριπέλαι, m., g.s. of τριπέλαι, a supper. Σέιρη should be used instead of this word.

τριψή, f., courting, wooing; v.n. of τριψίμ, I woo.

τρύο, yonder thing: οιέατο το
β'αίτινον μηρά τρύο? what do
ye wish (or hope) to accom-
plish by yonder (action or
proceeding)?

T.

ταῦδαιτ, f., giving, etc.; v.n.
of οο-βειτιμ, I give, take,
etc.

ταὐθιάνη, a., melodious.

ταῖσεαντα, a., resourceful (?).

ταίνια, v., come; p.t. of τιγίμ, I come.

ταῖμη, prep. pron., beyond him (it); round about him (it):
νί γαέα μέ ταῖμη ρο ρυαρ,
I'll not go up beyond this;
τευς Σεαταν φέασιν ταῖμη,
Seathan looked around him.

ταῖρβεάντο, m., a show, sight
or exhibition.

ταῖτλεαστα, m., practised or
skilled physicians; d.p. of
τάιτλεαστ, a practised physician
surgeon.

ταῖτνεαστα, a., pleasing, agree-
able, pleasant.

ταῖτνισεατ, v., pleases; hist.
pres. of ταῖτνισιμ, I please.

ταν, m., time, occasion.

τάνγσασατ, v., they come; 3rd
pl. p.t. of τιγίμ, I come.

ταοβ, f., the side, the side of
anything.

τάρτ, prep. pro., past thee: λεις
τάρτ ε, let him pass, don't
detain him any longer.

ταΐβα, for ταιτη, f., advantage,
profit: οο ταΐβα ηεστά, in
the advantage of running.

ταΐτιαντ, v., pulled, dragged,
drew; p.t. of ταΐτιαντιμ,
I pull or drag.

τάτ, m., a weld, a soldering, a
knitting or healing of the
broken bone.

τέ, an individual, a person.

τεάσταιρε, m., a messenger.

τέασ-βιννε, a., string-sweet:
κυριελλα τέασ-βιννε, string-
sweet pulses (of music).

τεάστας, m., the household or
inhabitants of the same
house.

τεις, v., cast, flung; p.t. of
τειγίμ, I cast, I fling.

τιαζατ, v., =τέρόμ, I go.

τιατη, in phrase, ταοβ τιατ, be-
hind lit. the back side. Also
the west side because the
Irish in naming the points of
the compass faced the rising
sun or east, consequently the
west was ταοβ τιατ or behind
them.

τιμέαττ, prep., about, around.

τιομάτ, f., driving; v.n. of
τιομάνιμ, I drive.

τιομάνασσοιτ, v., they drove;
3rd pl. p.t. of τιομάνιμ.

τιμέ, f., g.s. of τιμή, a county.

τιυθρατ, v., would give (dep.
form); 3rd sing. cond. of
οο-βειτιμ.

τιυθρατ-ρε, v., I would give;
1st sing. cond. of οο-βειτιμ.

τοβάς, m., exacting: αγ τοβάς
ειορα, exacting rent.

τόσθαρ, *v.*, lifts, raises up ; *hist.*
pres. of τόσαιμ, I raise or
lift up.

τοίση, *f.*, of a house, *g.s.* of
τοῖς, a house. Τοῖς is the
common word, *nom.* and *dat.*,
in Ulster, excepting Donegal,
where τεάς is *nom.*, τοίση,
gen. and τοῖς *dat.*
τόμ, *f.*, the bottom of anything,
the posterior.

τόηι, *f.*, a pursuit.

τοιηίσιμ, *f.*, heaviness, deadness,
stupor : τοιηίσιμ ρυσμ, a dead
sleep.

τοιηίς, *f.*, a journey, an expe-
dition.

τράτ, *m.*, time, hour, occasion :
αν τράτ céatona ἀπ n-α τάριας,
the same time or hour on
the morrow.

τρέιστεας, *a.*, accomplished (*Δη*,
at).

τυαξ, *f.*, an axe, a hatchet.

τυατις, *f.*, *g.s.* of τυαξ.

τυατό, *m.*, the north : ὁ'n ἀιρο
τυατό, from the north side.

τυαμπροι, *m.*, wages, hire.

τυαμπριγάι, *f.*, report, account,
news.

τυξ, *v.*, gave ; *p.t.* of το-θειμ.

τυξαθ, *v.*, was brought ; *pt.*

~~pass.~~ of το-θειμ : τυξαθ
ιεάδηρ τά ionnparóe, a book
was brought him.

τυξαθαι, *v.*, they gave ; 3rd
pl. p.t. of το-θειμ.

τυξέα, *v.*, you would give ; 2nd
sing. cond. of το-θειμ.

τυλέα, *f.*, *g.s.* of τυλάς, a hill.

τυιτεαθαι, *v.*, they fell ; 3rd
pl. p.t. of τυιτιμ, I fall.

τύρ, *m.*, the beginning ; occurs
in many phrases : αν γαλόγιας
το λαβαὶρ ὁ τύρ, the gallow-
glass who spoke at first.

τ.

ταέταμας, *a.*, upper, uppermost :
σαρβατ ταέταμας, the upper
gum.

ταόδα, *prep. pr.*, a form of ταό
=from him, still heard in
the spoken Irish of Ulster.

τιλτιάθ, *m.*, apples ; *d.p.* of
τιλτιά, an apple.

τιμε, *prep. pr.*, about him.

τιτηή, *f.*, a number.

τιμρο, the Ulster (Oriel) form
of οιρεάθ, amount, quantity :
αν τιμρε mé αν τιμρο το
θηέις, I made (=told) that
much of a lie. Αν τιμρο
(without τεο or τη) is fre-
quently used for "that much,"
e.g., τιμρι θεαθαι σορόμ αγαρ
ċan ḡuairi mifre aċet αν οιμρο =
Peter got a crown, and I
only got just the same.

τιλλάθ, *a.*, ready, prepared.

τιλλινγάθ, *m.*, act of preparing,
getting ready ; *v.n.* of τιλ-
τιλιγίμ, I prepare.

τιττινιγ्टε, *v.*, prepared, made
ready ; *p.p.* of τιλλινιγίμ,
I prepare.

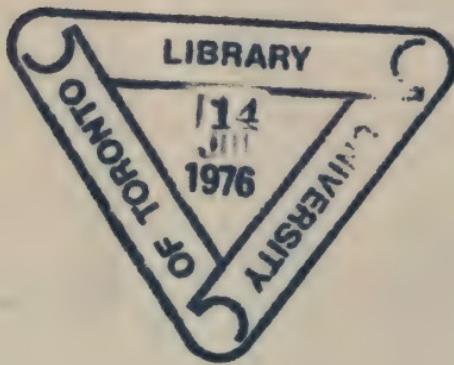
τιττας, *m.*, an Ulsterman.

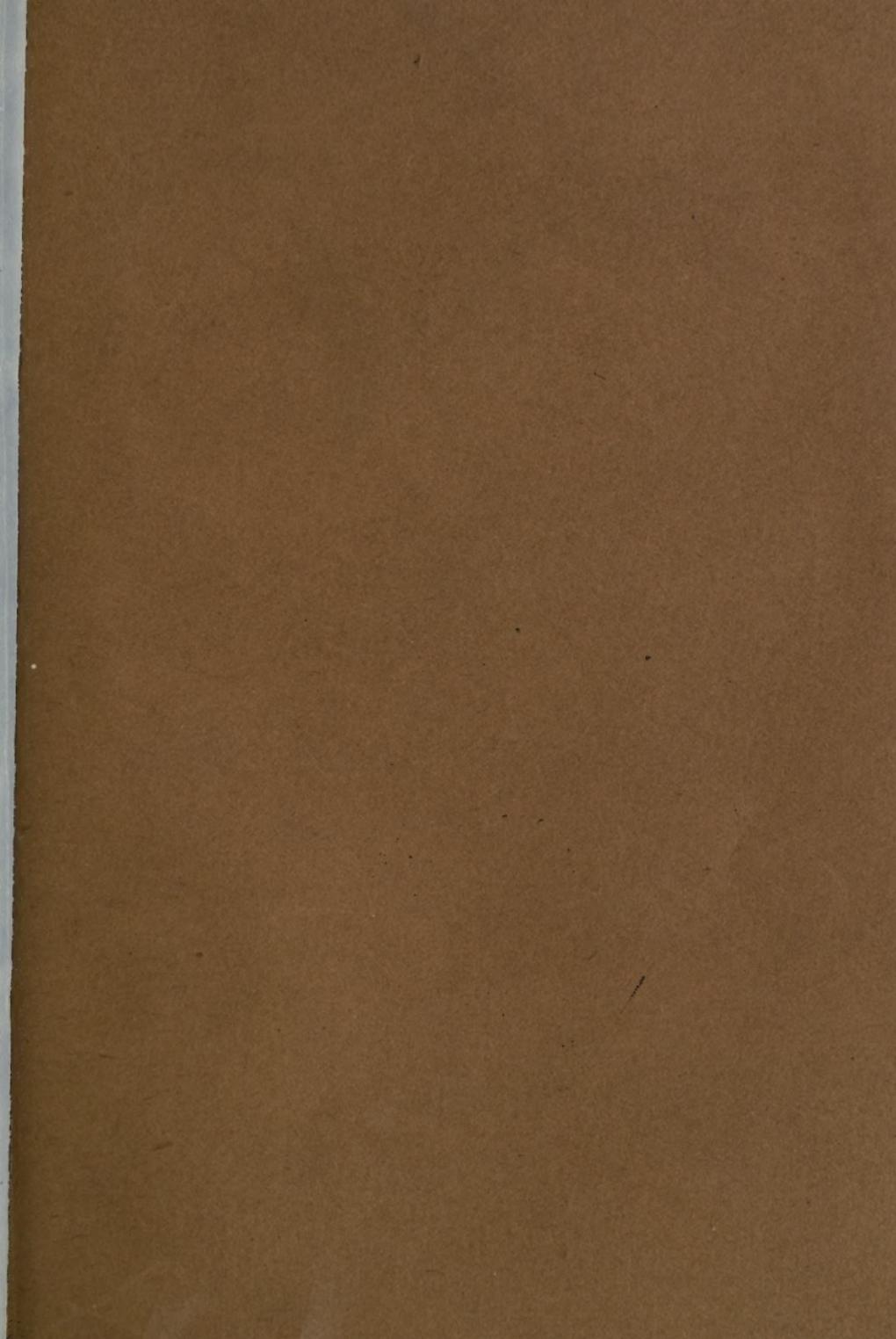
τιρέα, *m.*, a shot, a cast : τιρέα
ινγσε, the length of an arrow
shot.

τιριρ, *a.*, a form of τιριρ, easy :
τιριρ ινιρ ιθο, I find it easy :
I think it easy.

τοιηίσεαпп,

Δι u-a éuis i gclod
o' na Céail agur na gairdín
ar Céib Uíbhurúan iochtarach, u. a 40,
1 mbairle òta chiat.







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